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The Advent Review and Sabbath Herald

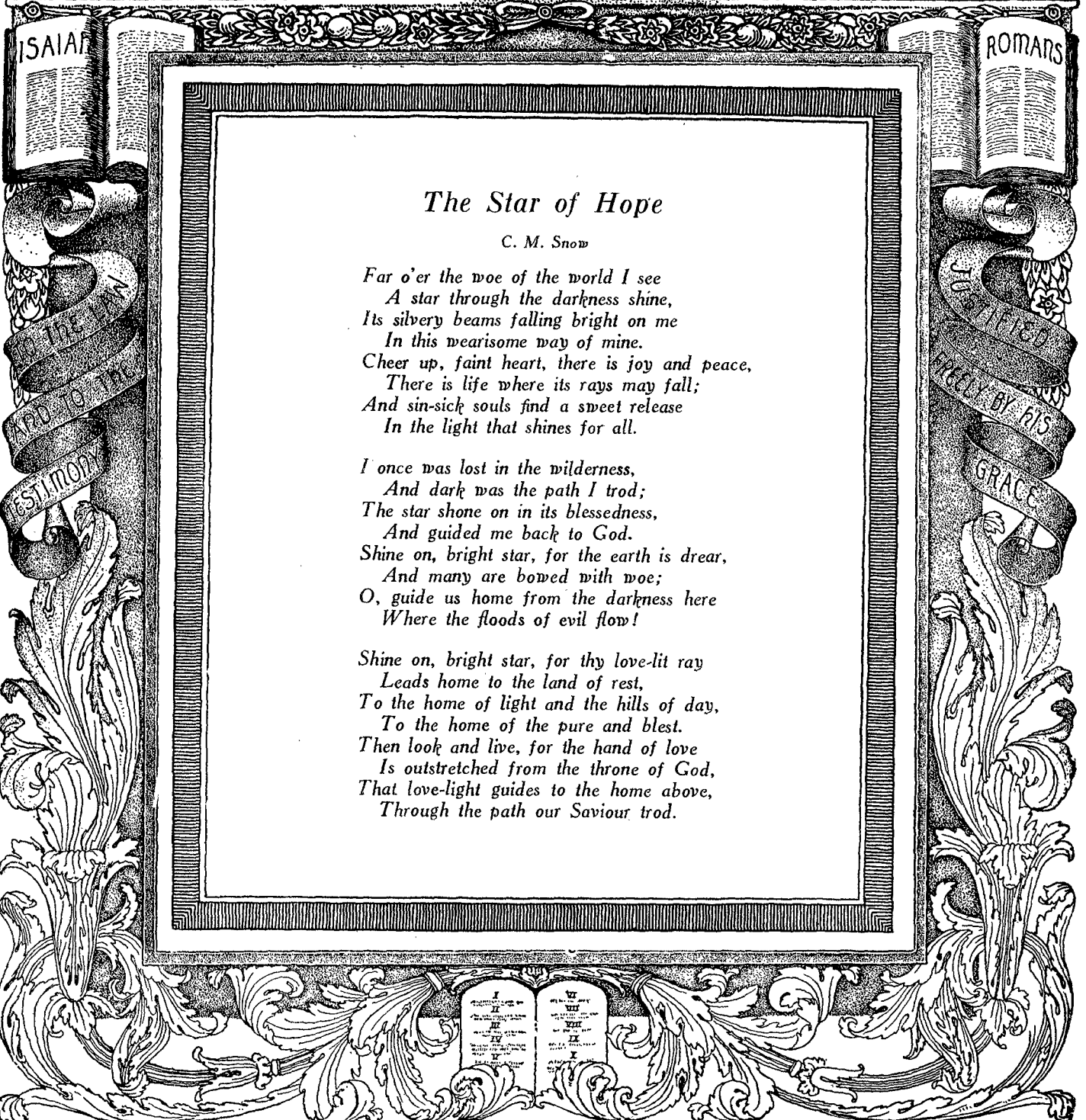


Vol. 95

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No. 24

THE GOSPEL TO ALL NATIONS



The Star of Hope

C. M. Snow

Far o'er the woe of the world I see
A star through the darkness shine,
Its silvery beams falling bright on me
In this wearisome way of mine.
Cheer up, faint heart, there is joy and peace,
There is life where its rays may fall;
And sin-sick souls find a sweet release
In the light that shines for all.

I once was lost in the wilderness,
And dark was the path I trod;
The star shone on in its blessedness,
And guided me back to God.
Shine on, bright star, for the earth is drear,
And many are bowed with woe;
O, guide us home from the darkness here
Where the floods of evil flow!

Shine on, bright star, for thy love-lit ray
Leads home to the land of rest,
To the home of light and the hills of day,
To the home of the pure and blest.
Then look and live, for the hand of love
Is outstretched from the throne of God,
That love-light guides to the home above,
Through the path our Saviour trod.

YOUR LETTER TO YOUR SOLDIER BOY

HAVE you a son or a brother or a husband in the service somewhere in France or in the training camp preparing to go to the front? If so, what is the character of the letters you write him from week to week or from month to month? Your letters will have much to do with his state of mind, with his courage and fortitude, with his trust and confidence in God. You may impart to him in your letters hope and good cheer, or you may cause him depression and discouragement. The spirit you feel will react upon him.

What do you write? — of how homesick you are to see him; of your loneliness at his absence; of the inconvenience and loss occasioned by his leaving home? Do you tell him you are growing old and need his help; that his mother is failing in health; that you hope he will take any and every opportunity to secure a discharge from the service, or at least a furlough?

Be assured that such letters will only depress and discourage the one you may be fondly trying to help. They will make him less a man and less a Christian. His thoughts of home will picture the sorrowful situation which you have described. Better not write at all, or at least very infrequently, letters of this character.

But you should write, and write often, to the one who has gone out from the home nest. You should write at least once a week, and if mail facilities permit, even twice a week. Write brave, strong, courageous words. Do not whine, or grumble, or mourn. Write words of hope and cheer.

Tell him to be a true, brave, noble Christian man; to obey God conscientiously, and to serve his country loyally. Exhort him to be faithful in religious duty, in Bible study, and in prayer; and active in Christian service so far as opportunity affords. Tell him of your confidence in his integrity, his honesty, his virtue; and that you know he will do nothing to bring a stain upon the family name or discredit to the cause of Christ.

Tell him all the family and church and neighborhood news. Tell him what you planted in the garden, how much butter you made, what kind of dress you bought, and inclose him a sample of the goods.

Write him about the last church election, who was chosen superintendent of the Sabbath school, how much was donated to the cause of missions, and about other church and conference activities.

Write him about Brother Smith's new house, the way neighbor Brown

lost his horse, the marriage of Tom White and Mary Green, and a thousand and one other happenings in the old home environment. He is dependent upon you to keep him in touch with the old scenes and associations. And do not think that these little details in your quiet home experience and knowledge will not interest him. Indeed they will; they are the very things he desires to hear.

Letters of this character — bright, hopeful, newsy letters, breathing the spirit of love and of the Master, — will do much to inspire and energize the boy who has gone from you. Write such letters. Carry on your heart daily a burden of prayer for the absent one. In this way God may help you to strengthen the bond existing between the home and the soldier son, and to save and safeguard him against the evils and temptations which his new life thrusts upon him. The heavenly Watcher will keep faithful vigil over the loved one committed to his keeping.

F. M. W.



A SIGNIFICANT RELIGIOUS GATHERING

A BIBLE CONFERENCE ON THE RETURN OF OUR LORD

As the Lord was about to manifest himself in the flesh two thousand years ago, there arose a general expectancy of that great event. Not alone were the Israel of God expecting the coming of the Messiah, but this view was held by many even in heathen lands. The wise men from the East who came, guided by the star, to worship the Lord, represented the hope which had taken possession of many hearts. Similarly, as the Lord is about to come to earth the second time, a spirit of general expectancy is pervading the hearts of many of his disciples in every land.

This has been illustrated in utterances coming from many speakers and writers in different parts of the world during the last few years, and particularly since the beginning of the great World War. While these believers do not view the second coming of Christ in the same perspective, they are agreed as to many of the conditions in the great world which indicate his coming near. Several months ago a remarkable statement was made by ten prominent clergymen in England, expressing their united conviction that we are living in the closing days of earth's history. This excited at the time very general and favorable comment in the religious press.

One year ago there was held in the city of Chicago what was designated as "A Prophetic Conference on the Second Coming of Christ." The call was issued by leading ministers of

different denominations, who were impressed that the time had come when they should meet and give study to this vital question. While we did not have the privilege of attending this convention, it was our pleasure to read the printed report of the addresses given.

The second meeting of this conference was held in Philadelphia, May 28-30. Delegates from thirty different States in this country, and also from Australia, Canada, and South Africa, were present. A large number of ministers of various denominations from Philadelphia and surrounding cities were regular attendants. These, with many leading local church people, made up an audience of between three and four thousand, filling the Academy of Music, where the meetings were held, to overflowing, so that several times it was necessary to hold overflow meetings attended by more than a thousand persons. As indicating the scope and general character of the movement, we give the names of several of the leading promoters of the enterprise:

Charles L. Huston, chairman; Lukens Steel Co., Coatesville, Pa.; chairman of the General Assembly Committee on Evangelism of the Presbyterian Church, U. S. A. Roger B. Whittlesey, recording secretary; secretary-treasurer of the China Inland Mission. Rev. John R. Davies, D. D., pastor of the Bethlehem Presbyterian Church. Rev. L. W. Munhall, D. D., editor of the *Eastern Methodist*. Rev. H. Stewart Tillis, pastor of the Weston Memorial Baptist Church. Max I. Reich, president of the Philadelphia local branch of the Hebrew Christian Alliance of America. Robert L. Rudolph, bishop of New York and Philadelphia Synod. Rev. J. B. Schaffer, pastor of the Spruce Street Baptist Church; general secretary of the Inland South America Missionary Union. Allan Sutherland, Presbyterian Board of Publication and Sabbath School Work. C. G. Trumbull, editor of the *Sunday School Times*.

Men prominent in the religious world took part in the conference. The following speakers presented the leading topics:

Rev. William B. Riley, D. D., pastor of the First Baptist Church of Minneapolis; president of the Northwest Bible School, Bible teacher and lecturer. Rev. James M. Gray, D. D., dean of the Moody Bible Institute of Chicago. Rev. Cortland Myers, D. D., pastor of Tremont Baptist Temple, Boston, Mass. Rev. P. W. Philpott, pastor of the Gospel Tabernacle of Hamilton, Ontario. Rev. Mark Matthews, D. D., pastor of the First Presbyterian Church of Seattle, Wash.; former moderator of the General Assembly in the Presbyterian Church in the United States of America. Rev. Harris H. Gregg, D. D., pastor of Winnipeg (Canada) Presbyterian Church. Charles M. Alexander, who was associated with Rev. R. E. Torrey in his evangelistic tour around the world; later he held the same position with Rev. J. Wilbur Chapman; he is now directing the Pocket Testament League work. Rev. A. E. Thompson, pastor of the American Church at Jerusalem (driven by the Turk from the Holy

(Continued on page 4)

The Advent HOLY BIBLE REWIND IS THE FIELD THE WORLD LIBERAL And Sabbath

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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TAKOMA PARK STATION, WASHINGTON, D. C., June 13, 1918

No. 24

EDITORIAL

SOME LIBERAL GIFTS

THE WRITING THAT WAS WRITTEN

"THIS is the writing that was written, *Mene, Mene, Tekel, Upharsin*." Dan. 5: 25. Because of the inability of the Babylonian wise men to read the writing on the wall of Belshazzar's banquet hall, some have argued that the writing must have been in an unknown language. Such a contention is both unnecessary and contrary to the plain reading of the scripture.

Our text does not say that "*Mene, Mene, Tekel, Upharsin*" was a translation of what was written, but was itself "the writing that was written." Surely nothing could be stated more clearly.

Now do we know the language of the words, "*Mene, Mene, Tekel, Upharsin*"?—Most assuredly we do; for these words are recognized by all language scholars as Aramaic. Written in unpointed text, and without word spacing, the writing must have appeared like this (reading from right to left): מנאמנאקלופרסין

Why, then, if the inscription was written in Aramaic, were the Babylonian wise men unable to read it? While God might have blinded their intellects in a supernatural manner, even as the eyes of men have been holden at times so that they could not see, it is not necessary to suppose anything of the sort in this case.

In seeking for an explanation of the matter, we need go for an illustration no farther than to the experience of the stenographer whose notes are "cold." When taking notes, the stenographer places on paper only the consonant signs of the words he is recording. If these notes are transcribed immediately, it is an easy matter to supply the vowels which are necessary to make a sensible reading out of the string of consonants.

Hebrew and Aramaic, like stenographic script, were originally written without vowel markings. At times the supplying of the correct vowels is a matter of some difficulty. Yet when these are correctly supplied, the reading is as convincing as the cor-

rect reading of stenographic notes would be to a stenographer who had been unable to read them before.

When Daniel supplied the correct vowels, so as to make a sensible reading of the miraculous writing on the wall, all were convinced, as they surely would not have been if Daniel had merely read the words of an unknown language and interpreted their meaning.

Beginning at the right and dividing the letters into words with their proper vowels, we have—*מנא*, past participle, singular, of *מנא*, to count, to number; *קל*, past participle, singular, of *קל*, to weigh, to pay by weight; *פרסין*, and past participle, plural, of *פרס*, to break in two, to divide. The meaning of the words, then, was *numbered, weighed, and divided*.

But as some language scholars have pointed out, there is a further confusion into which the wise men of Babylon might easily have fallen, inasmuch as these three roots in the inscription were also the names of three coins, so that the reading seemed to be "*a m'na, a m'na, a shekel, and m'nas*," which would be without meaning. (See *Variorum Bible*, note on verse twenty-five.) In the case of the third word a still further confusion might arise from the fact that it was the same root as that used in Aramaic for Persia; and so might be read "*a m'na, a m'na, a shekel, and Persians*."

It is therefore possible to see how the wise men might find themselves unable to read the inscription or give the interpretation thereof, without supposing a supernatural clouding of their intellect, or that "*Mene, Mene, Tekel, Upharsin*" was not what was actually written, but only a translation into Aramaic of mystical characters unknown even to the prophet until supernaturally revealed, and the fact that no one questioned Daniel's reading, makes it still more clear that the writing was *not* in an unknown language.

L. L. C.

In the construction of the temple, in the days of King David, we have an example of liberal giving, and one which we can study with much profit in this time when liberal gifts are needed for God's work. As the terms used to express the value of the gifts and offerings are different from ours, we are quite apt, when we read concerning the cost of the temple and the offering made by different persons, to get but a very faint conception of the amount which was really given for this dwelling place of God.

In his charge to Solomon, who was to build the temple, speaking of the material he had collected for this building, David said:

"Now, behold, in my trouble I have prepared for the house of the Lord a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto." 1 Chron. 22: 14.

A talent of gold, according to Webster's Dictionary, was worth \$32,640. Authorities differ, some giving a higher value, some a lower; but on this basis of computation, a hundred thousand talents of gold, expressed in our currency, would be \$3,264,000,000. A talent of silver, according to the same authority, was worth \$2,176. The value of a thousand thousand, or a million, talents of silver, therefore, would be \$2,176,000,000. In these two items we have the sum of \$5,440,000,000. When we add to this "brass and iron without weight," "timber also and stone," also "onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones" (1 Chron. 29: 2), together with the value of the labor performed, we gain some faint idea of the cost of building the temple. This "palace" for the Lord was no cheap affair.

Of his own personal gifts for the building of the temple, David said:

"Moreover, because I have set my affection to the house of my God, I have of mine own proper good, gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thou-

sand talents of refined silver, to overlay the walls of the houses withal." 1 Chron. 29: 3, 4.

Three thousand talents of gold, according to the above basis of value, would be \$97,920,000. Seven thousand talents of silver would be \$15,232,000, or a total sum of \$113,152,000. Quite a liberal personal gift!

Concerning the gifts of other leaders in the work, we read:

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron." 1 Chron. 29: 6, 7.

Five thousand talents, as reckoned above, would be equal to the sum of \$163,200,000; ten thousand talents of silver, to \$21,760,000. Some authorities reckon a dram of gold at \$5.50. On this basis, ten thousand drams would be equal to \$55,000. Reckoning a talent of brass at about \$800, as given by some authorities, 18,000 talents would be \$14,400,000, or a total of gold, silver, and brass alone of \$199,415,000.

In addition to this, "one hundred thousand talents of iron" is mentioned as having been given by the "chief of the fathers," "princes of the tribes," etc. It would seem the leaders took the lead in giving as well as in other things.

We find, too, that in this time of giving for the work of the Lord, those who had precious stones did not withhold them:

"They with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite." 1 Chron. 29: 8.

We commend this example to those who possess diamonds and jewelry, and other similar personal ornaments. The cause of God needs all these much more than you do.

We read that after the people had made all these liberal gifts to the building and "service of the house of God," they rejoiced greatly:

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." 1 Chron. 29: 9.

The Lord had a purpose in recording in his Word the various items of value given by his people anciently to the temple and its service. Liberal giving has always been demanded of the people of God for his work. This is no less true today than in the days of long ago. We are living in the closing hours of the history of the world, near the time of the final jubilee, when we should have all upon the

altar for God. Liberal gifts should flow into his treasury, that his work may be hastened, and that glad hour be realized when the mystery of God is finished and his people are gathered home.

G. B. T.

A SIGNIFICANT RELIGIOUS GATHERING

(Continued from page 2)

City at the outbreak of the World War). He is at present field secretary for the American Committee for Armenian and Syrian Relief. Pastor William L. Pettingill, dean of the Philadelphia School of the Bible; pastor of North Church at Wilmington, Del.; editor of *Serving-and-Waiting*.

Dr. C. I. Scofield, best known as the editor of the Scofield Reference Bible, was one of the leading promoters of the conference, but because of sickness was unable to be present. J. Wilbur Chapman, the great revivalist, was present, and gave an excellent address on the coming of the Lord. Several of the addresses were quite indifferent and colorless so far as sounding a clear, definite note regarding the coming of the Lord was concerned. Others, however, were clear, and as we listened to these earnest men, we could not doubt the sincerity of their conviction, although we must dissent from some of their conclusions.

Some of the speakers stated that the imminence of the Lord's coming had been the inspiration of their gospel ministry and of their own personal Christian experience. This was emphasized particularly by Dr. Chapman, in his address at the Garrick Theater, at the midday hour, to the business men of the city. Dr. Chapman stated that in the thirty-six years of his ministry the "blessed hope" had been to him a real and constant inspiration. He gave six reasons why this had been so. These reasons we summarize in substance as follows:

"1. The blessed hope accords with Scripture. By it we may understand the present situation and the condition of the nations. To those who find the Bible mysterious and uninteresting, the blessed hope will afford the key.

"2. The blessed hope keeps us pure. I want to meet Him without a stain at his coming. The cherishing of this hope leads me to purity of heart and life.

"3. The blessed hope provokes enthusiasm. It does not cut the nerve of Christian energy. It has not done this in my ministry, nor in the ministry of many other Christian preachers.

"4. The blessed hope invites to expectancy. I do not know when the Lord will come. I do not believe in fads and fancies. As he went away, so he will come again. The cry of the church of Christ should be, 'Come, Lord Jesus, come quickly.' This hope has filled me with joy and aroused my expectancy.

"5. The blessed hope comforts. When Christ comes, the dead will arise. I shall see my mother, who rests in her grave. I

shall see that great worker for God, D. L. Moody, who died in this hope. They will come up with their faces lighted with the glory of his coming. We shall see our loved ones face to face.

"6. The blessed hope promises life. If he comes today I shall not die. I do not antagonize those who differ from me regarding this hope, but to me this hope has been, as I have said, the inspiration of my ministry."

Dr. Philpott, of Toronto, preached in many respects an excellent sermon on the coming of the Lord. He cited, as signs of the day of the Lord, some conditions in the world commonly mentioned in our preaching and literature. Several speakers emphasized their belief that the coming of the Lord will be preceded by the coming of antichrist, and that thousands will make shipwreck of their faith through the subtle deceptions of the archdeceiver. They did not express a clear conviction as to what is comprehended in the term, "the coming of the Lord."

A Fatal and Misleading Conception

As we have stated, in listening to some of these addresses one might have imagined that he was attending a Seventh-day Adventist camp-meeting, were it not for some of the misleading conclusions reached by these earnest men. Perhaps the most notable of these was their faith in the speedy restoration of Israel after the flesh to their own land. Dr. Philpott, we believe, after enumerating the several notable signs which prove conclusively that we are living in the last days, made in effect this statement: These conditions have existed in past ages. Mankind have seen wars and experienced earthquakes and pestilence and famine. The same evil conditions prevailing today have prevailed in past ages. Why, then, are these conditions which we see at the present signs of the coming of the Lord?—They are signs because we see the great key-sign about to be fulfilled,—the return of Israel to their own land.

Why These Conclusions are Reached

This conclusion regarding the return of Israel is reached by applying the many prophecies of the Word which speak of Israel's restoration, to the literal seed of Abraham rather than to the spiritual seed. As we have shown in these columns in the recent past, the promise of God to Abraham was not to his seed through the flesh, but to his spiritual seed. Rom. 4: 13. The "seed" through whom the promise was to be fulfilled was none other than Christ Jesus the Lord. Gal. 3: 16. Literal Israel and literal Canaan were only symbolic of spiritual Israel and the heavenly Canaan. By the gospel of his grace the Lord is now gathering out from all nations a peo-

ple for his kingdom. Acts 15:14. These constitute the children of faith, the seed of Abraham. When the Lord returns in glory, sin and sinners will be destroyed from off the face of the earth. The earth will be brought back to its Edenic purity, and then there will be gathered into it the saved from every nation and from every generation. 2 Peter 3:7-13. Christ, the Seed of Abraham, the Son of David, will sit upon the throne judging the twelve tribes of Israel. Luke 1:32, 33.

This is the great spiritual restoration to which the prophecies of the Bible point forward. But through their application to literal Israel, as we have said, many are reaching wrong conclusions today, and are looking upon the return of the Jews to the land of Canaan as the literal fulfillment of the prophetic word. And in this belief arises the danger to the earnest Christian men and women gathered at the convention, and to thousands of others who are making note of conditions existing in the world.

Awakening Interest in the Second Advent

The Prophetic Conference held at Philadelphia is only one of many such conventions which will be held in the future. It is proposed to hold similar local conferences in many centers. A little later it is proposed to hold a great world conference for the same purpose. These gatherings are significant. We regard them as notable signs of the times in the great religious world. Declared Dr. Chapman, in a short address before the convention:

"This gathering in Philadelphia is one of the most important events in modern church history."

We fully accept his estimate. We hail such gatherings as omens of a reaching out after light and truth on the part of many earnest Bible students. We believe they are the fruit of a development of the spirit of inquiry which in God's purpose is awakening the nations of men.

Our Opportunity and Duty

What is our relationship to such movements? It surely should not be that of criticism. In God's sight some of these men may be living up to the light they have better than we are living up to the greater light which is given us. It is for us to see in this awakening, opportunities provided by Heaven into which we can let shine the great light of the prophetic word. Thousands, we believe, are open to approach. They desire to study, ministers and laymen alike. It is not for us to approach them with an air of superior knowledge, but as friends, as brethren and sisters, as those who

cherish a common hope, seeking by this means of approach to place before them that which we believe the Scriptures of truth plainly teach regarding the events soon to take place upon the earth. Such conventions should be a clarion call to every Seventh-day Adventist to give to others that which God has given to him.

It is particularly fitting that we should circulate at this time literature concerning the coming of the Lord, literature regarding the return of Israel to their homeland, placing this subject before the people in its true Scriptural setting. God will bless us in our efforts to enlighten those round about us. Of other features of the conference and of the dangers and delusions to which some of these wrong conceptions of Christ's coming lead, we shall speak next week.

F. M. W.



JUDGED BY CHARACTER, NOT BY PROFESSION

"Our fellows judge us by the character we bear, and not by our profession." We were impressed by this remark recently made by one of our brethren connected with a Government department in Washington. We believe that the statement is true. The world is full of professors, but much of their profession is discounted. Many of the protestations of faith and innocence and honesty are looked upon with suspicion for the reason that the lives of the protestators do not accord with their profession of faith.

That which will give power to the gospel of the Lord Jesus is not the high profession made by his followers, but it is the life of righteousness which they exemplify before the world. Christ not alone professed righteousness, but he lived righteousness. It is to be regretted that many in the church of Christ have a name to live and yet are dead. They profess the name of the heavenly Father, but by their characters declare that they are aliens in his family. Let us be true to the name which we bear in the family of God.



A LIFE ORDERED OF GOD

SUCH a life is the life of the praying, believing Christian. Nothing comes to the Christian through mere chance. Every circumstance of his life is either ordered or permitted of God for some good. In it may be found opportunity or blessing of some kind. We need to remember to trust God in the little things of life; remember that he is interested in all our affairs, not because of their im-

portance but because we are his children and he loves us with the love of a father. We may take to him every trial, however small, knowing that he will not rebuff us nor turn a deaf ear to our entreaties, but will take upon his own great heart of love our burden of perplexity or worry.

The heathen philosophers in the days of Daniel acknowledged that they had no connection with the God whose dwelling was with man, but Daniel recognized this intimate relationship between himself and his Creator, and recognizing this relationship, he was able to draw wisdom from the Source of divine help in a way that the heathen could not.

Our lives are not shaped by chance. God directs them and orders them, and if we will submit our wills to him, laying daily our interests at his feet to be carried out or given up as he shall dictate, seeking in all things divine guidance, he will order our lives after the divine patern.

GOD STOPS A HAILSTORM

E. L. MAXWELL

AMONG the many difficulties with which the Titicaca farmer has to contend are the terrific hailstorms that very often sweep over the high tablelands around the lake. These usually make farming a very serious matter.

About a year ago Brother Luciano Chambi, our most experienced native Aymara worker, was placed in charge of our school and mission at Muellepata, near Moho, at the extreme north end of the lake. An interest already existed, and he soon had large congregations.

But the heavy hailstorms were already beginning seriously to threaten the crops, and the Indians came to him in distress, asking why they should not call on the Adventist God to stop them. So a day was set, and the believers all joined in earnest, fervent prayer that the hail might cease. That was more than eight months ago, and there has been no damage caused by hail since. So great has been the interest created by this and other evidences of God's great care for his children, that 43 were found ready for baptism at the time of my recent visit there, and more than 60 others expect to take this step soon. At Ocapampa, where Brother E. P. Howard is established, I also baptized 50, making 93 baptized on the north side of the lake in January, 1918. These, with the 27 previously baptized there, make 120 persons gathered in about one year.

At the end of 1917 there were 853 in the Indian mission, one died, and one was dismissed; 72 were baptized at Plateria in January; thus, with these of Moho, there are now 1,016 members. Truly the Adventist God, who restrains the hail, is pouring his Spirit on his people here.

STUDIES IN THE TESTIMONIES

A REFORM MESSAGE — DIET

EDITH M. GRAHAM

1. WHAT relation does health reform bear to the third angel's message?

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body."—*Testimonies for the Church,* Vol. I, p. 486.

2. What is necessary in order for God's people to be fitted for translation?

"In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise thee, for I am fearfully and wonderfully made.' They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body."—*Testimonies for the Church,* Vol. I, p. 486.

3. What place should health reform be given in the preaching of the message?

"The health reform is closely connected with the work of the third angel's message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent."—*Testimonies for the Church,* Vol. I, p. 559.

4. What is one important feature of the health reform?

"Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it."—*Christian Temperance,* p. 119.

5. What foods should be chosen?

"Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength."—*Ministry of Healing,* p. 295.

6. What constitutes the diet chosen for us by our Creator?

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—*Ministry of Healing,* p. 296.

7. Why is the use of meat objectionable?

"Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living, and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated."—*Ministry of Healing,* p. 313.

8. Why did the Lord forbid the use of the flesh of swine?

"Swine are scavengers, and this is the only use they were intended to serve. Never, under any circumstances, was their flesh to be eaten by human beings. It is impossible for the flesh of any living creature to be wholesome when filth is its natural element, and when it feeds upon every detestable thing."—*Ministry of Healing,* p. 314.

9. What may cause fish to become a dangerous article of diet?

"In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters, and may be caught where the water is pure and fresh. Thus when used as food they bring disease and death on those who do not suspect the danger."—*Ministry of Healing,* p. 314.

10. What causes many people to think the use of flesh essential?

"When the use of flesh food is discontinued, there is often a sense of weakness, a lack of vigor. Many urge this as evidence that flesh food is essential; but it is because foods of this class are stimulating, because they fever the blood and excite the nerves, that they are so missed. Some will find it as difficult to leave off flesh eating as it is for the drunkard to give up his dram; but they will be the better for the change."—*Ministry of Healing,* p. 316.

11. What care should be used in bringing about reforms in diet?

"We must go no faster than we can take those with us whose consciences and intellects are convinced of the truths we advocate. We must meet the people where they are. Some of us have been many years in arriving at our present position in health reform. It is slow work to obtain a reform in diet. We have powerful appetites to meet; for the world is given to gluttony. If we should allow the people as much time as we have required to come up to the present advanced state in reform, we would be very patient with them, and allow them to advance step by step, as we have done, until their feet are firmly established upon the health reform platform. But we should be very cautious not to advance too fast, lest we be obliged to retrace our steps. In reforms, we would better come one step short of the mark than to go one step beyond it. And if there is any error at all, let it be on the side next

to the people."—*Testimonies for the Church,* Vol. III, p. 20.

12. Is the use of flesh foods to be a test of fellowship?

"We are not to make the use of flesh food a test of fellowship, but we should consider the influence that professed believers who use flesh foods have over others."—*Testimonies for the Church,* Vol. IX, p. 159.

13. Nevertheless, what decided testimony are we to bear?

"As God's messengers, shall we not say to the people, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God?' 1 Cor. 10:31. Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the fleshpots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting."—*Testimonies for the Church,* Vol. IX, p. 159.

14. What caution must be used in presenting the diet question?

"While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be coworkers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I cannot say to them: 'You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food.' The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet."—*Testimonies for the Church,* Vol. IX, p. 163.

15. While abstaining from injurious foods, what must we be careful to provide?

"A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body."—*Testimonies for the Church,* Vol. IX, p. 161.

16. Has the time come when milk, eggs, and cream are not to be used?

"While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons. Some, in abstaining from milk, eggs, and

butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. . . . The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it."—*Testimonies for the Church*, Vol. IX, p. 162.

17. What may be used in place of flesh meats?

"Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution."—*Ministry of Healing*, p. 298.

18. What is another healthful substitute?

"When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative."—*Ministry of Healing*, p. 298.

19. Is a limited or poorly prepared diet healthful?

"The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied. It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food, or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen, and prepared with intelligence and skill."—*Ministry of Healing*, p. 300.

20. Of what do we use too much?

"Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided."—*Ministry of Healing*, p. 302.

21. How are milk and butter most safely used?

"If milk is used, it should be thoroughly sterilized; with this precaution, there is less danger of contracting disease from its use. Butter is less harmful when eaten on cold bread than when used in cooking; but, as a rule, it is better to dispense with it altogether. Cheese is still more objectionable; it is wholly unfit for food."—*Ministry of Healing*, p. 302. This does not apply to cottage cheese and other forms of fresh cheese.

23. What cannot be prescribed?

"Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Every one should exercise reason and self-control and should act from principle."—*Ministry of Healing*, p. 310.

GENERAL ARTICLES

A MOST WONDERFUL CONTRAST

J. M. HOPKINS

NEVER does wrong compare favorably with right, whatever its magnitude. However trivial it may be, sin always looks unfavorable when presented side by side with truth. The case of Moses and Pharaoh affords a marked example of choosing the right or the wrong side of a proposition.

In Moses' time, Egypt was the greatest kingdom of earth. Her kings were among the mightiest. In architecture it is doubtful if the world has ever produced the peer of the men of Egypt. Her temples and pyramids, — their ruins are the wonder of the earth. And these are only indications of her magnificence in other respects. It was the privilege of Moses, if he so chose, to occupy a position in that then great nation second only to that of the king. What an inducement! What wealth might have been his! What fame and glory and pleasure were at his command by simply accepting it!

How many of earth's mighty men of today would reject the things that were placed before Moses? He was skilled in all the wisdom and arts of Egypt. Seemingly, there was no human limitation to Moses' achievements. But of him the inspired Word declares:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11: 24-26.

How many today would say the choice of Moses was not a wise one? What was the result of his decision? Where is Moses today, and in what esteem is he held? No greater name than that of Moses adorns the annals of history. And not alone the page of profane history, but Inspiration tells us that when Christ appeared upon the mount of transfiguration, Moses appeared, with Elias, a sharer in that celestial glory. Matthew 17.

And where is the proud monarch of Egypt? — He miserably perished in the waters of the Red Sea. Exodus 14. He died fighting against God, as all will who persistently follow their own course. He had the same opportunity for salvation that Moses had; but in his stubborn blindness he would not yield. How true are the words,

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12.

"Them that honor Me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2: 30.

King Saul found this true, to his sorrow.

For a time the choice of the righteous may appear an unwise one, yet always in the final outcome it is demonstrated to be the better choice. It may involve self-denial, and crosses, and hardships; it did with the man of God, Moses; but it will be crowned with honor and victory at the last, as with him.

What a wonderful contrast is presented in the choice and its results, between Moses and Pharaoh! Reader, which course are you choosing? Sin may be sweet for a time, but the dregs of the cup will be bitter. Godliness may mean trial and crosses, but it will mean glory at last.

Roseburg, Oreg.



SELFISHNESS VERSUS CHRISTIANITY

C. H. BLISS

SELFISHNESS is natural; that is, it is born in us; and when one acts selfishly, he acts out the natural, inherent nature of all the animal creation. The animal fights for its food, and will destroy life to satisfy its appetite, and human beings do the same. The ancient Pharisee devoured widows' houses for gain, and the modern Pharisee does the same.

Some in the church seem to think that the sum total of Christianity consists in observing certain forms, — attending church, paying tithes, making offerings, etc. Sometimes a minister will ask of an absent one, "Does he pay his tithe?" As long as he does this, he is considered all right. Yet the hypocritical Pharisee paid his tithe and stood on the street corner and prayed. But he kept one eye open to catch some stranger bringing offerings to the temple, and charged an extortionate fee for changing his money into the temple currency. The Pharisees would even lie and steal and oppress the poor; yet they paid tithes and offerings.

The Saviour did not reprove them for this, i. e., for paying tithes and offerings; he said, "This ought ye to have done." But Christianity is more than this.

The true Christian, like the Master, will deny himself that he may bless another. He takes delight in doing for the poor, the sick, and the suffering, without pay. Christianity makes one kind and generous and obliging, and his acts come from the heart; he has been born again. His natural, selfish nature has been changed, and a new nature, the nature of Christ, has come into him. He pays tithes and offerings, but not from compul-

sion, nor to be seen of men. He does good for the love of good. His highest ambition is to serve his fellow men. He takes pleasure in self-denial, in sacrifice to help others. He is constantly studying ways and means to make others happy. This brings joy and peace and health to his own soul, and to his body too. Many a feeble person has found health and happiness in caring for some poor child or sick relative.

A physician once prescribed as a remedy for a patient, "Go and do something for somebody;" and the patient soon regained health. It is a good medicine; try it.

Peoria, Ill.

UNSHAKEN INTEGRITY

J. O. CORLISS

THERE has seemed to be in some quarters a sentiment that, after having made public declaration of willingness to be a Christian, one might go on much after the old way, except in the matter of grosser things universally accounted sinful. This may not be actually said in so many words, but the life conduct tells it. In such cases, and with those thus affected, the solemn words of the apostle should be indelibly fixed in mind:

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 20.

When the sinner makes public confession of past iniquities, and expresses a sincere desire to follow the Lord's ways in the future, he may at once receive free and full forgiveness of sin. 1 John 1:9. But long-cherished habits of wrong-doing leave their impress upon the mind, the same as inroads of disease leave persistent marks of weakness upon the physical frame. If the habit of selfish pleasure-seeking is not abandoned, one cannot be that which God means he should be, simply because continued selfishness causes a kind of spiritual paralysis, which hampers every well-formed desire for Christian advancement.

The fact is that God does not propose to destroy the human will in conversion, but permits it to remain man's dictator in all his life conduct. The will of man, however, to meet the heavenly arrangement, must permit the will of God to regulate and control its directing faculty, or divine guidance can never be received. So then, even though the will of God does become the supreme guide of the mind, as indeed it ought, it does so only by the ruling act of the human will. It is thus that God enters into fellowship with humanity, in behalf of its power equipment against sin, giving a force which the unaided human will can never provide.

There is therefore one thing that even the blood of Christ does not do. While purging from past sins, it does not promise to remove a single

sin to which one persists in clinging. So if the blood of Christ avails for any besetment, its holder must break away from the sin, must part company with it, to make way for the "peace of God" to rule the heart. Col. 3: 15.

Only one way is presented by which this may be done, and that is the rule set forth by the great apostle for his own guidance. His chief aim was to know Christ in the power of his resurrection, and so enter upon the fellowship of his sufferings by being made conformable to his death, and through that experience, attain unto the resurrection of the dead. Realizing that so high a spiritual acquisition demanded his entire life energy, he said that while he had not thoroughly received what his soul craved, he did one thing toward its reception, and that was to *forget the things* of his former life, and stretch himself forth, as the racer toward his goal, in pressing toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:10-14.

Having made such decision, nothing could move him from his chosen course, and he became "faithful unto death." When ready to seal his testimony with his blood, he could truthfully say:

"I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4: 7.

In his manifest tenacity to right living, the apostle simply heeded his own immortal counsel to the church at Corinth, to be "steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. 15: 58.

Others besides Christians have maintained stern integrity in what they deemed to be right. There is a story told by Xenophon of one Pantheia, the wife of an Assyrian nobleman, who was taken captive by Cyrus, the Persian emperor. In the distribution of prizes this Susian lady fell to the emperor himself, but was resigned by him to the charge of Araspes, one of his Median generals. Her custodian soon became enamored of her because of her uncommon beauty, and took every means at his command to win her affections. He even informed her that her husband had been slain in battle, and that therefore she might well accept his hand in marriage. But to all flattery she proved herself immune, and declared that should she learn positively of her husband's death, she would quietly follow him to the great beyond.

It happened that Abradatas, her husband, was later brought to follow the fortunes of Cyrus, and in due time was set in the forefront of battle, to be rid of him, as was supposed, on his wife's account, and so make way for Araspes to win her hand in marriage. Abradatas was speared in his chariot, and his wife sought his fallen body on the battle field. She found him as he was breathing his last, and sat by his side holding his head on her lap. Cyrus came to the spot and attempted

to raise the hand of the fallen one to his lips in token of honor, when it fell, severed at the shoulder. The emperor was greatly shocked at the sight, as Pantheia's grief broke forth anew. Upon leaving, he invited the sorrowing one to join his court. Pantheia thanked him for his kindness, but said she wanted first to join a friend, the name of whom the emperor would learn in due time.

When Cyrus was gone, Pantheia told her attending maid that since all she had lived for was departed, she would live no longer. Suiting her action to her word, she dropped again by the side of her beloved dead, and plunged a dagger to her heart, asking to be wrapped in the same mantle that enshrouded her husband, and to be buried with him.

Here was true constancy and fidelity shown by a heathen woman for her soldier husband. While not approving her final act of suicide, we might ask, Why should not the professed spouse of Christ be always as true to him whose life was so generously sacrificed for her? Would that a deeper sense of Christian privilege could come to the church of Christ, bringing it to an unshaken integrity of purpose and principle.

Glendale, Cal.

THE SUREST THING ON EARTH

D. H. KRESS, M. D.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1: 19.

Jesus appeared in the holy mount in his glorified state, with Moses as the representative of those who shall be resurrected at his second coming, and Elijah as representative of the living who shall be translated without tasting death. A voice came from heaven saying:

"This is my beloved Son, in whom I am well pleased." Matt. 3: 17.

In referring to this glorious scene, Peter said:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ [referring to his second coming with power and great glory], but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Peter 2: 16-18.

And then he added, "We have also a more sure word of prophecy."

Prophecy, he maintained, was more sure than what the apostles themselves beheld and heard. What is seen and heard may be deceptive. It may be misinterpreted or misunderstood. To the appeal, "If one went unto them from the dead, they will repent," the reply came, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 30, 31.

The surest thing we have to guide our steps is the word of prophecy. It is as a light shining in a dark place. It was through this agency that God spoke in times past unto the fathers and leaders. Moses had said:

"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." Acts 3: 22.

This Prophet appeared unto his own, but his own received him not.

The cases of those who reject the voice of the prophet are hopeless. A glorious being will again appear and a voice will again speak from the sky, but it will be the voice of the father of lies, the great deceiver. The sure word of prophecy alone can protect men from deception. What is seen and heard cannot be depended upon.

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20.

This undoubtedly refers to modern Spiritualism, which had its rise in 1844. The doctrine of modern Spiritualism is based on supposed communications from God for the living through the dead.

This is one of the strongest and most infatuating delusions of modern times. The Bible clearly states that "the dead know not anything" (Eccl. 9: 5); and again in speaking of man it says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4.

It is evident from these scriptures alone and numerous others that might be quoted, that the dead are unconscious, or asleep. They sleep in their graves until the Life-giver calls them forth at his second coming.

"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16-18.

Not until Jesus comes will the dead be brought to life and consciousness. If communications come purporting to be from the dead, they must come from the great deceiver, the devil.

Living as we are in a time when Satan is working "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. 2: 8-10), our only safety is in becoming familiar with the truth.

The prophet, after referring to this strong delusion known as Spiritualism, points to the sure word of prophecy as our only safety:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

IN MISSION LANDS

MONTHLY MISSION SURVEY

CHINA: LAND OF PROMISE

C. C. CRISLER

SIMULTANEOUSLY with the proclamation of the first angel's message of Revelation 14 in connection with the great advent movement of 1843 and 1844, providences were shaping for the opening of a vast empire in Asia for the reception of Bible truth. It was in 1842 that treaties were signed providing for the opening up of five "treaty ports" in China—Canton, Amoy, Foochow, Ningpo, and Shanghai; and it was in July, 1844, that the first treaty between the United States and China was signed. During the years that Seventh-day Adventists in America were gathering strength and becoming capable of conducting mission work in distant and difficult territory, changes were taking place that were throwing wide open other portions of China; and when finally we were able to enter this land, every province was open to the gospel messenger.

Since Feb. 12, 1912, when China, until that time the oldest of monarchies, became a republic, marvelous changes have come to the millions who dwell in the territory extending from Heilungkiang on the farthest northeast, to the Himalayas in the heart of Asia, and from Szechwan to the sea. In all this vast republic, embracing with its outer dependencies 3,913,560 square miles, there is today comparative freedom granted missionaries, save in Tibet alone. Even Tibet, long unentered, is silently undergoing changes that will most certainly bring to the Tibetans a knowledge of saving truth. Our brethren in Szechwan, realizing the importance of early action, are boldly proposing to divide once more their feeble forces, in order that Dr. J. N. Andrews and his companion, with some native evangelists and colporteurs, may press westward from Chungking and Chengtu to some cities close by the borderland of Tibet, where they may study the language, and labor for those who are continually passing by on the main highways of commerce into that forbidden land.

Organization

Under the general direction of the Foreign Mission Board of Seventh-day Adventists, with headquarters at Washington, D. C., the work of our denomination in China is conducted by several subsidiary organizations. There are three union conferences; namely, the South China Union, the North China Union, and the East Asian Union.

The Manchurian Mission

Manchuria, comprising the three "outer provinces" beyond the Great Wall, with a total population of 14,917,000 scattered over an extended area (263,700 square miles), is a mission of the East Asian Union Conference. Here our work was opened in 1914, at Mukden, where we have an excellent compound with homes for workers, and a centrally located chapel and church school. Another station has been established in Changchun, a city between Mukden and Harbin; and still another station is contemplated to the northward, in the province of Heilungkiang, where the distribution of large quantities of literature has produced many interests. Our Manchurian mission force is made up of two foreign ministers, one foreign licentiate, four native evangelists, one native Bible woman, and four colporteurs. The six Sabbath schools have a membership of eighty-five. Elder B. Petersen is in charge of our work in Manchuria.

The South China Union Conference

Although the work of Seventh-day Adventists in south China had its beginnings thirty years ago, no stations were established until nearly fifteen years later. Little did Brother A. La Rue realize, when he reached China in 1887, that a few short years would see developed in the south China field a promising constituency capable of carrying on an aggressive work in every province of that portion of the republic. His loving labors in Hongkong and Canton in the later 80's and through the years that followed to the day of his death, April 26, 1903, are now bearing rich fruitage.

Today our constituency in south China is united in a fully organized union conference, with missions in Kwangtung, Kwangsi, and Fukien, and with definite plans for establishing missions during the coming year in Yunnan and Annam (French Indo-China). Stations have been established in the Cantonese, Hakka, Swatow, Amoyese, and Foochow language areas.

At the close of 1917 there were in the union 1,123 baptized believers. The baptisms in 1917 totaled 258—a most encouraging record. The laboring forces include seven foreign ministers, four native ministers, six foreign licentiates, forty-three native licentiates, five foreign Bible women, eight native Bible women, seventeen colporteurs, three medical workers, and forty-seven others, a grand total of one hundred forty. The forty-four Sabbath schools have a membership of

1,798. Much educational work is done, especially in Canton, Foochow, and Amoy, with primary schools in many other places. Medical missions are established in Canton, Nanning, and Fatshan. The South China Union now enjoys the presence and help of several laborers of years of experience in the vernaculars spoken there, and the future of our work in Kwangtung, in Fukien, and in Kwangsi is bright with hope.

The North China Union Conference

At the time of the Asiatic Division Conference, many provinces of eastern, central, and western China were formed into a fully officered organization known as the North China Union Conference, the territory of which extends from Szechwan to the sea, including an area of 769,201 square miles, with a population variously estimated from 238,600,000 (the Min-chengpu census of 1910) to upwards of 300,000,000. Here are to be found cities with walls great and high; here is superstition, idolatry, spiritual darkness; here Satan has seemingly triumphed for full four millenniums. Yet God has decreed that these many millions shall be given opportunity in this generation to receive a knowledge of saving truth; and that which God has purposed he will surely bring to pass through agencies of his own appointment, feeble though these agencies may appear.

When Drs. Selmon and Miller entered the province of Honan, in 1903, there was not a baptized Sabbath-keeping Chinese believer within all the territory now known as the North China Union. When, a little later, Elder F. A. Allum, at present in charge of this union, reached the field, there were but two baptized Chinese Sabbath-keeping Christians. Today our baptized constituency in these provinces numbers 1,509, a goodly number of whom have become strong workers for God. Aside from the foreign force, which consists of nine ministers, seven licentiates, two Bible women, and four medical workers, there are in the North China Union five native ministers, seventeen native licentiates, twenty-four native Bible women, and upwards of a hundred other workers, a total force, foreign and native, of two hundred sixty-one. To these, and to the lay members of our Chinese church, and to those who shall be added to our number, we must look in full faith for the proclamation of the third angel's message with power all through these populous provinces. Even now this is being done, although great things await those who continue to labor on in strong faith.

The Church of China

Upon the foundations which have been laid with so much love and faith and personal sacrifice by those who have pioneered the way, there is being upreared today a glorious superstruc-

ture, even the Church of China. Scores of men and women soundly converted to the truths of the everlasting gospel, are today giving their lives to the proclamation of the third angel's message throughout the length and breadth of this great land. The fidelity of these workers is as marked as that of any missionary body serving under the banner of Prince Immanuel.

This past winter one of our Chinese evangelists laboring in Shantung Province, where the cold is as intense as in Maryland or Missouri, went without his customary topcoat because of his desire to contribute liberally for the support of the gospel he is proclaiming. While in Hankow last fall at a general institute, he pledged to the cause an amount the equivalent of the sum saved by not purchasing a winter coat; and this being all he had in excess of his daily living, he has gone through the cold winter without the topcoat which might otherwise have been his to enjoy.

Vast as is the extent of the Chinese Republic, God is working marvelously through humble, consecrated laborers, and by means of the printed page, for the spread of truth into every province and dependency. Even today the light of truth is penetrating every province and is extending along the dim lines of communication stretching across the Desert of Gobi to the farthest limits of the republic.

Last year the three outer provinces of Manchuria were all worked by our colporteurs, and some thousands of annual subscriptions for the Chinese monthly *Signs* were secured. Many books also were placed in the homes of those who dwell in those northerly regions lying between the Great Wall and the Amur River.

In Yunnan, a border province at the extreme southwest of China, two of our colporteurs have been placing the Chinese *Signs* monthly in hundreds of homes in Yunanfu, the capital, and in post city after post city to the westward. Crossing the Mekong River, they entered the fruitful valley of the Salwin—that mighty stream which rises in the heart of Tibet, close by the source of the Yangtze-kiang, and flows southward through Tibet and along the eastern borders of Yunnan into Burma and on to the Indian Ocean. Our boys worked the province of Yunnan clear to the borders of Burma.

Returning by a different route, these colporteurs continued canvassing the post cities until they neared the borders of Szechwan, where they were compelled to pass through a district under temporary control of robbers. They then rolled their clothes and their money into small bundles, forwarding these by parcel post to our Szechwan headquarters in Chungking; and ventured to complete their perilous journey by adopting the disguise of beggars. Even this ruse proved ineffectual in the dis-

trict infested by robbers, who held them up again and again, taking away the small sum they had reserved for road money, their shoes, their outer garments, and everything else of value. The last band of robbers they met, took away their hats and tooth-brushes. Finally the colporteurs, tattered and weary, yet buoyant with hope and rejoicing in God, reached Chungking, whence they had started out a year before on their long tour, and where upon their return they were delighted to find their parcels of clothing and money intact, no harm having come to their possessions because of transit through the mails.

It is through men of apostolic zeal and faith such as these, that the work of God in China is to be accomplished. Many are the places that will have to be reached by the most primitive methods of travel: such were the meager means by which the world was given a knowledge of gospel truth in the days of Paul and his associates in labor. Yet God is providing other and improved means of communication, and we may yet expect to see his hand in the rapid development of modern highways.

A generation ago there were no railways in China: today there are about 6,000 miles, with 2,000 miles more under construction. In August, 1917, a construction train entered Changsha, the capital of Hunan,—forerunner of a regular passenger service between Hankow and Changsha. A survey has recently been completed of a route from Hankow to Chengtu, the capital of Szechwan, with a maximum grade of only one per cent. The right-of-way has already been made sure of for this projected route into the rich western province so long separated from the world by great natural barriers.

Workers' Institutes

During 1917 the working forces in China were given much practical instruction concerning Christian experience and proper methods of labor. Several institutes were held. The general meetings during January, February, and March, in Mukden, Yencheng (Honan), Hankow, and Nanking, besides local meetings in the Hakka and Swatow and Foochow and Cantonese districts, were followed by the Asiatic Division Conference session at Shanghai in April.

Later in the season further instruction was given,—in the Fukien Province during the month of July, in central China during October, in Shensi Province during December, and in south and east China during January of 1918. The year 1917 was indeed a year of laying broad foundations. Good and permanent results are already beginning to appear.

At present the China field is favored with the help of Elder W. W. Prescott, who is conducting ministerial institutes in many provinces. The current year's program provides for institutes in Amoy, Mukden,

Shanghai, Hankow, and Canton, wherein it is planned to give instruction to nearly if not quite all our evangelists and Bible workers, both native and foreign, in China.

A few of the more local workers, of course, must needs be reached by local institute work conducted by those who have enjoyed the benefits of the general institutes.

A Developing Christian Literature

Already considerable denominational literature has been developed for the Chinese people, including standard works on Christian living and on doctrinal themes, together with a few tracts and one book on health and temperance topics. "The World War," in Easy Wenli, is meeting with a good sale. Our missionary magazine, the *Signs of the Times*, printed in both Easy Wenli and Mandarin, has a circulation of between thirty and forty thousand every month. Aside from the work of the living evangelist, this monthly may perhaps be counted as the most effective single factor for pioneering the advancing message in these parts, although the varied agencies now in operation are all essential, and it is difficult to point out any one as more important than the rest.

Two church papers are published for the uplift of our Chinese believers,—one in Easy Wenli, at Canton; the other in Mandarin, at Hankow. A youth's paper for the spiritual instruction of our young men and women among the Chinese, is especially needed, and something after this order must be provided them very soon. It is to our rising churches in this non-Christian land that we are looking with eager expectancy—yea, with confident assurance—for a development that will make possible the finishing of the work of God throughout this great republic. We must continue to pray and to labor most earnestly in behalf of our Chinese church members, and encourage them in their endeavor to gather strength for the tremendous yet inviting task committed them of God in the evangelization of their countrymen.

For the Coming of Jesus, Our King

Thus, by manifold agencies, and through the instrumentality of faithful workers who are being raised up in considerable numbers from among the very people for whom we are laboring, the inhabitants of this land so long in darkness are receiving a knowledge of God their Creator and of his holy law and of their Saviour and Friend who is so soon to return to this earth. From the frozen regions of the Amur River in northern Manchuria, to the sunny Salwin in far-away Yunnan, and from Szechwan and the borders of Tibet to the sea, the light of present truth is shining forth with ever-increasing brightness, leaving its impress upon the mind of

many a seeker after God. Thousands upon thousands are thus being influenced for eternity. Holy angels are constantly at work all through these provinces.

As in the days of Elijah of old, none but God himself can today number those whose purpose it is to worship him alone. Many are turning from their idols. Miracles of grace are being wrought. From some of the most distant regions, reached only by the long trails traversed by camel trains across the sandy wastes of Mongolia, and leading through difficult mountain passes into Chinese Turkestan and Tibet, comes the word that the pages of truth sent forth in faith are appreciated, and that more such are desired. Surely the agencies already in operation for the promulgation of truth in all parts of China, will continue to be blessed of Heaven to the enlightenment of many souls, until the way has been fully prepared for the coming of Jesus, our Saviour and King. Let all the children of God pray earnestly in behalf of the millions of judgment-bound souls in China to whom today is being given the glorious light of saving truth.

Shanghai, March 15, 1918.



VISITING MISSIONS IN SOUTH INDIA

J. E. FULTON

OUR first stop in the South India Mission territory was at Bangalore, which has lately been made the headquarters for that part of the field. There are a number of semi-independent native states in India, governed by native princes under the supervision of British residents whom the viceroy of India stations at their courts.

Bangalore is one of the principal cities of the semi-independent state of Mysore. This city has a considerable elevation, and although, generally speaking, we found the weather very oppressive at times in most other parts of south India, at Bangalore it



ELDER M. D. WOOD AND WIFE, OF KALYAN, INDIA.

was agreeably cool. This should prove to be a healthful location for our workers who are called to live there. The city is only a night's ride from Madras, the principal city of south India, and the railroad fare is very reasonable. It had recently been decided that the intermediate training school for south India, formerly situated at Coimbatore, should now be conducted at Bangalore, and at the time of our visit quarters had been secured which were being renovated and reconstructed. Since Elder James's removal from the field, double duty has fallen to the lot of Brother G. G. Lowry, who formerly was chiefly occupied in school work. In addition, he has since been looking after the general interests of the mission. He was much cheered to know that a brother from America was soon to arrive to take up some of the burdens.

At Madras we spent a few days with the little church of English-speaking believers, recently brought into the faith under Brother P. C. Poley's efforts. We also met our Tamil evangelist, Brother A. Asirvatham; and also a number of the Tamil believers. Madras is a most interesting field, and presents a wide scope for missionary endeavor. On Sabbath, during our visit there, Brother Poley was set apart to the gospel ministry. God has blessed the work of our brother, and all felt that he had been called of God to the work of preaching the gospel of the kingdom.

Pondicherry, a French possession on the southeast coast of India, was the next place visited. Here an Indian worker, Brother A. Devasahayam, has been stationed for some time. His efforts have been blessed, and an active church has been developed under his labors. It has been a rather difficult field, for opposition from many sources has been encour-



ELDER E. D. THOMAS AND FAMILY



KALYAN DISPENSARY NURSES
Mrs. M. D. Wood seated in center.

tered. When we met with our congregation there, we were impressed by the contrast between the faces of our people and the faces of those who have never received the message.

After leaving Pondicherry, we went to the extreme south of India and visited Nazareth. We left the train at Tinneveli Bridge and took bullock carts. The carts are covered with an oval-shaped roof, and furnish just enough room for one person and the luggage absolutely needed. The vehicle is drawn by two small bullocks that trot along much like horses. As it was 9 P. M. when we started on our journey, we spread down our bedding and tried to sleep while the carts went bumping over the road. We made the distance of twenty-five miles by 3:30 A. M. the next morning.

As our time was limited, we immediately awakened Pastor E. D. Thomas, our native minister in charge, and began our visit. We were very happy to meet this dear brother and his wife. We had a most pleasant day with them, and with our many brethren and sisters at this place. The welcome accorded us we shall not soon forget. The arch of "Welcome," the festoons of flowers, the floral wreaths, and the gifts of fruit, as well as the address of welcome made us, and the kindly manner of all the people, will long be remembered.

We were filled with joy to witness the good work which has been done at this place through God's servants. A strong church has been raised up, and a good intermediate school established. An excellent spiritual atmosphere was manifest in the school, and numbers of the young people are developing rapidly into workers for the cause. We were all sorry when the time came to say good-by to our dear native brethren at Nazareth.

After returning, by another night ride in bullock carts, to Tinneveli, we journeyed on to Travancore, another native state. Travancore lies at the extreme south of India and extends far up on the western side. We had now left the Tamil-speaking terri-

tory, the language of Travancore being Malayalam. About 6,000,000 persons speak this language.

It will be interesting to all, especially to our bookmen throughout the world, to know that the interest which has sprung up in the Malayalam field was at first created by our literature. About two years ago a faithful native colporteur carried

the truth into this district in the printed page. An interest was created, and a call was made for regular evangelistic effort. Workers were sent, and the results have been excellent. There have been two baptismal services, and others are receiving instructions looking forward to reception into church membership.

There are three villages in the district, not far apart, where we have companies of believers. At the time of our visit these companies all came together for the services. On the Sabbath there were all together more than a hundred fifty present. The Sabbath school was divided into ten classes, with an attendance of one hundred seventy. Brother Joshua, a Tamil brother, is in charge of the work in this part of the field. The Sabbath day was a blessed one. An excellent spirit prevailed. Elder Lowry was busy much of the morning examining candidates, and after the midday service twenty-one followed their Lord in baptism. Others who desired baptism at this time were requested to study further, and wait for another opportunity. One very pleasing feature was that there were so many husbands and wives who together had accepted the truth, thus

uniting families in obedience to the truth for these last days.

From much we saw in Travancore we felt deeply impressed that God is working mightily in this place. God has greatly blessed the native brethren as with meager facilities they have sought to extend the work in the best way they knew. Again and again we thought of the Saviour's words, "The harvest truly is plenteous, but the laborers are few."

Among those present at the services in this place were two men from distant villages in the same state, who asked that we start evangelistic work in their vicinity. They told of many heathen persons who were awakened, and who they believed, with proper effort, would be led to the truth. Now is just the time to work for the people in this Malayalam field.



THE CALVARY SCENE

A GROUP of candidates were being examined in Korea. Among the missionaries in charge of the service was a young woman from Wellesley. She feared to frighten and embarrass an elderly Korean woman by difficult questions, so placing her arms across her shoulder, she said quietly, "Tell me a story about Jesus." And the Korean woman, with face aglow, began her simple recital. She came to the Calvary scene. She told it all bravely till the time when the nails were driven into his tender feet and hands, then she broke down utterly, and with sobs and broken voice she murmured, "I can't tell that part. It breaks my heart." O for a larger realization of Calvary! O for a heart broken with the thought of the anguish of our blessed Lord! —*Selected.*



"ART thou weary, tender heart?"

Be glad of pain;
In sorrow sweetest things will grow,
As flowers in rain.

God watches, and thou wilt have sun
When clouds their perfect work have done."



BURMESE MINISTERS



Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

THE CRIMSON CROSS

OUTSIDE the ancient city's gate,
Upon Golgotha's cross
Three crosses stretched their empty arms,
Etched dark against the west.
Blood from nail-pierced hands and feet,
And tortured, thorn-crowned head,
And thrust of hatred's savage spear
Had stained one dark cross red.
Emblem of shame and pain and death,
It stood beside the way;
But sign of love and hope and life
We lift it high today.

Where horror grips the stoutest heart,
Where bursting shells shriek high,
Where human bodies, shrapnel-scourged,
By thousands suffering lie;
Threading the shambles of despair,
Mid agony and strife,
Come fleetest messengers, who wear
The crimson cross of life.
To friend and foe alike they give
Their strength and healing skill;
For those who wear the crimson cross
Must do the Master's will.

Can we, so safely sheltered here,
Refuse to do our part?
When some who wear the crimson cross
Are giving life and heart
To succor those who bear our flag,
Who die that we may live—
Shall we accept their sacrifice,
And then refuse to give?
Ah, no! Our debt to God and man
We can, we will fulfil,
We, too, who wear the crimson cross,
Must do the Master's will.

—Elizabeth Brown du Bridge.

WHAT CAN YOU DO?

L. L. CAVINESS

TODAY, on the field of battle, some mother's son lies, his life blood ebbing away. If the Red Cross workers find him in time, his life may be saved. If not—

Would you help speed the Red Cross ambulance to him if he were *your* son lying out there wounded? He may not be yours, but he is some one's son. Remember the words of the Lord Jesus, "All things whatsoever ye would that men should do to you [or to yours], do ye even so to them." Would you wish them to succor your son? Then do what you can to help rescue the sons of other mothers and fathers.

Visualize for yourself a ward in one of the hospitals "over there,"—the long rows of cots, each holding a wounded man. See the white-robed angels of mercy as they pass quietly about, ministering to the sick and

dying. Picture the gratitude of a man won back to health and strength through the Red Cross agencies.

Is the work worth while? You cannot go? Well, if you cannot go, give—give at a sacrifice, if necessary, to support this noble work of saving human lives.

And what would you wish some one to do if your gray-haired mother was driven from home by the tide of battle; and, having lost everything in the destruction of the old homestead, had no place to go and none to care for her? Will you help do for other fathers and mothers what you would wish done for yours? If it were your orphaned child who wandered about helpless, hungry, and alone, would you think anything should be done about it?

You may well thank God if the anguish of war has not yet touched you or yours. But are the human tragedies incident to the war so far from where you are comfortably living that they appeal but weakly to your sympathies? Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

GIRLHOOD IDEALS

WORTHIE HARRIS HOLDEN

GIRLHOOD has many ideals. Each dominates for a time. Ideal zones are not distinct, with definite boundaries, but one imperceptibly blends into another. Some maidens mature earlier than their sisters.

The little girl cuddles her doll and cares for its baby needs, lavishing a wealth of love upon it. A wise mother encourages the solicitude, and guides her into practical love. She aids the wee mother in preparing a wardrobe for her doll, to dress it harmoniously, and also superintends keeping in order treasured playthings.

Sometime is ushered in the age of dreams and of imagination, when every child, for a time at least, is a genius. A mother labored conscientiously with her little daughter, who she thought belonged to the Ananias Club. She frequently repeated Scripture incidents, and sought throughout this period to train her child not to prevaricate. The imaginary world of her lassie's creation was as real to the child as this mundane sphere was to her mother.

Then comes an awkward age. Frequently the girl will care little for her appearance. She should learn how to work and to play, as in her womanhood she will need both a vocation and an avocation.

Suddenly it may be discovered that the girl has become very particular about how she looks. Perhaps she will change her coiffure as frequently as a lad changes his ties. A mirror is a necessity, and one might judge the maiden vain. This is the time of awakening. An intelligent mother understands her girl, and pilots her safely through this phase of adolescence. She is patient and forbearing with her daughter's idiosyncrasies.

Now emerges an era of religious fervor, when the girl wants to be a missionary, or a settlement worker, or to give her life to some other philanthropic endeavor. Her eagerness and earnest zeal are contagious.

A young man appears on the scene. Her absorption is partially distracted. It may be they will work together for humanity. At least the girl has a foundation on which to build air castles for the future; for "womanhood means many things, but always three,—dreaming, longing, loving."

The beatitudes of a former home training, or the curses accruing from a lack of it, are now apparent. The untaught girl—who does not understand herself nearly so well as her observers do—will laugh or talk loudly, and endeavor to attract attention by her dress or her demeanor.

It is such a class who seem to think the khaki uniform a halo, regardless of the individual who wears it. They are unaware of the fact that a young man may trifle with a girl for his amusement, and that he will invariably go home to his sister or chum, and make sport of her. On a train, such a girl will perhaps win a dinner in the dining car with a stranger, but she may sell her birthright for a mess of pottage.

Back in the doll days, lessons in propriety may begin. The writer knew a kindly clergyman who took a wee maiden on his knee, and asked for a kiss. She lisped in reply, "I don't kith gen'l'men."

Many are the voices now raised in an endeavor to awaken the unwary, silly girls of today, who are standing on the brink of a precipice beside a yawning chasm of despair or lifelong regret. With all that has been written and said in warning, some girls of Seventh-day Adventist parentage are unconscious of danger. They crave adventure, and become the easy prey of the enemy. One may even see on our camp-grounds those who are ignorant or defiant of the restrictions of propriety.

The safeguarding of our girls is a crying need of the hour, for like unto the days of Sodom are these days in which we live. Evil lurks in ambush all around, in the city and in the country.

THE EXCHANGE

MRS. GRACE E. BRUCE

"Is Emma ready for school, mother?"

"Yes, she's waiting for you in the front garden. Good-by, dear, and be a good boy."

"Yes, mother, and don't forget about our walk to the hill pasture this evening. Do you think it will rain?" asked Mason, looking anxiously out of the window.

"No, I think not," said Mrs. Vance. "Sister is calling you, dear."

Mason hurried from the room, joined his sister at the front gate, but turned to wave good-by before setting out for school.

Two months before this, Alfred Vance had brought his family into the country, where his children could be brought up away from the noise and sin of a great city. The farm which he had bought was an old homestead, with fruitful orchards, rich meadows, and high pasture lands.

The children were delighted with everything from the first. Every day they found something new and wonderful. Only the evening before, after he had gone to bed, Mason had heard a bird singing in the dark. Faint and far away the song sounded, and he knew it came from the hill pasture. Slipping out of bed, he hurried downstairs to call father and mother to listen; and they stood for a long time by the open window listening to the dear little bird singing in the dark.

"I did not know that birds sing at night, mother," he said.

"Not all birds do, dear," she answered. "Almost all the birds sing in the daytime."

Then Mr. Vance asked Mason if he would like to visit the pasture some evening after dark, and listen to the little night singer.

"Would you go with me, father?" Mason asked, peering into the darkness.

"Father and I will both go, and Emma shall go with us," mother said.

On their way home from school the children talked of their visit to the pasture; and when supper was over, and Nora was clearing the table, they wanted to start at once.

"We must wait until the sun has set, and all the birds have gone to bed," Mr. Vance said, smiling.

"The sun is just setting," said Mason, who was standing by the window. "See, it looks like a big ball of gold, and the edge is just touching the top of the hill."

Emma ran to the window, and stood by her brother's side.

"The birds have not gone to bed yet, Mason. There is a robin flying to the old cherry tree."

As she spoke, the robin lighted on the topmost branch, directly between the children and the great golden disk so rapidly disappearing behind the hills.

Both children laughed with delight as the bird lifted his head and sang a few short, clear notes.

"I wish he would stay and sing for us," Emma said, as the robin flew out of sight.

"You will hear his rollicking song in the morning, if you wake up early enough," father told her. "The robin sings his best before sunrise."

"Come out on the front porch, children," said mother, "and while we are waiting for the twilight to deepen, I will tell you something about the little singer we are going to call on this evening. It is a sparrow. When you see him in the daytime, you will find that he has a white crown on his head, and on each side of this crown are two black stripes. He is called the 'white crowned sparrow.'"

"I have seen sparrows hopping along on the streets in the city," said Mason, "but I never heard them sing like that."

"Those were English sparrows," Mr. Vance told him. "That sparrow is also called 'street gamin' and 'tramp.' He wears a brown cap on his head, not a white crown."

"Our little night singer," mother continued, "likes the hillsides and the green woods; but you will also find him in other places. Mr. Finley, a man who loves birds, heard the white-crowned sparrow singing in the night, when he was a little boy. He said he thought it was singing of the Quaker poet."

"That was Whittier, wasn't it, mother?" asked Mason.

"Yes, dear; and this little boy who wrote about the birds when he became a man said that he could hear them sing, 'O de-e-ar! Whit-ti-er! Whit-ti-er!' Sometimes very late in the night, when all was still, he could hear them sing, so sadly, 'O de-e-ar! de-e-ar!'"

"I am going to listen to our little bird tonight, and see if he sings like that," exclaimed Emma.

"Time to start," said father, as he got up from the step. "And we must all keep very quiet," he almost whispered, as he led the way round the house and out of the back gate, through the pasture, and to a small cluster of young evergreens.

The children had not spoken, but their bright eyes were eagerly searching out every visible object, and their quick ears were listening to the many strange sounds of the night. They seated themselves quietly and waited. From somewhere over the top of the hill came the far-off cry of a white owl, like the faint echo of a long-drawn sigh. Presently father pointed toward a faint light above the hilltop, and as they watched it, it grew brighter and brighter, until a great silver disk crept slowly into view behind the three slender pine trees.

In silent wonder the children watched the great ball as it rose higher and higher, casting long shadows before it.

So intent were they upon seeing the moon rise, that they forgot the purpose for which they had come until they were startled by the sudden burst of song that came from the bushes near by,—two or three silvery notes, sweet and clear, then a few subdued trills, ending in a faint quiver of joy and peace.

Again and again the song was repeated, until the night was filled with the sweet melody.

"It was beautiful, mother," Mason whispered, when the sweet notes died away. "It makes me want to be a good boy."

Mrs. Vance pressed the warm little hand slipped into her own, and answered softly. "Our heavenly Father, who created the little bird and taught him to sing so sweetly, knows every purpose of our hearts, and if you will trust him, he will help you to be good always."

As they walked back through the moonlit fields, they talked of the wonderful works of the Creator, and his great love for man.

Before they knelt in prayer, Mr. Vance read the beautiful words of psalm 114.

"Papa, I will try to do what is right," Mason whispered, as he kissed his father good night.

"Ella," said Mr. Vance to his wife, later, "it was a wise move when we left the city, and brought our children to this old farm. Mason's heart is already responding to the influence of the purity and peace that now surround him."

"I am so glad," replied his wife, earnestly. "'Get out of the cities,' is truly the message to fathers and mothers in these days. Our sacrifice, had we stayed in the city and lost our children, would have been far greater than the sacrifice we made when we exchanged our business interests there for this quiet old farm."

EXERCISE YOUR BABY

GIVE the baby a chance. Most mothers don't. They keep the poor little thing in the carriage practically all day. They get exercise for themselves in pushing the carriage. But they wonder why the baby won't eat or sleep, and doesn't grow. It is largely because it stays in that carriage, sitting there like a crippled old woman all day long. If they would only put the child down on the floor now and then, they would soon see a difference.

The first lesson for every mother to learn is to give the baby a chance to exercise by placing it upon its stomach. The prone position is the natural position of all forms of life—worms, insects, reptiles, mammals, birds. The flounder is about the only exception I know of, and he is only a freak fish. Even the flounder goes belly down when he's a baby. But the human baby, poor thing, is very carefully laid upon its back, in de-

fiance of the rule in all animal life. True, the child may kick its legs and wave its arms when on its back, if not too much restricted by clothing; but this is nothing like the exercise against real resistance which a baby secures when placed upon its stomach and allowed to struggle with its own weight.

You can't exercise a baby conveniently on your lap. The only satisfactory plan is to do it on a table. Lay out a folded blanket or pad for the purpose. It has been my plan to give baby a little exercise each morning before she has her bath, and then to let her have an air bath and more nude exercise in the evening before the long sleep of the night.

Holding a baby's ankles and pushing its knees up and down is an exercise that may be started almost immediately after birth. A good arm exercise is to raise the hands alternately above the head and then stretch them far out to the sides. An exercise all babies like is that of letting them take hold of your fingers and then lifting or partly lifting. All babies have a surprisingly good grip, and many can hold their own weight when born.

A particularly good spine-stretching movement is to lay the baby on its back and hold its feet down with one hand; then place the other hand under its hips or back, and raise the body until it forms an arch.—*Physical Culture.*



SPOON CORN BREAD

MARY GARVIN DANA

Ingredients

- 1/2 cupful cornmeal.
- 1 pint hot milk.
- 1 level teaspoonful salt.
- 1 heaping tablespoonful shortening.
- 4 eggs.

Method

Pour the hot milk over the cornmeal, and bring the mixture to a boil. Add the salt, stir in the shortening, and let stand till lukewarm. Add the eggs, well beaten but not separated; turn into a greased baking dish, and bake half an hour in a quick oven. Delicious when eaten with maple sirup.



TO WASH THE SILVER QUICKLY

WHEN picking up the dishes after a meal, put all knives and forks and spoons into a squat, straight-sided pitcher kept for that purpose. Fill the pitcher partly full of water and let stand a few minutes; the knives and forks will then wash easily. Return them when washed to this same pitcher thoroughly rinsed, and pour boiling water over them. The silverware does not slide around in the bottom of a pan, knives scratching over spoons, when this method is used.—*R. F.*

THE WORLD-WIDE FIELD

A BEAUTIFUL BUNGALOW CHURCH

READERS of the REVIEW will recall an article in a recent issue, describing efforts made in the Pacific Union Conference toward improved church construction. The cut on this page shows the exterior of a bungalow church recently erected in Modesto, Cal. This building is one of the most artistic Seventh-day Adventist churches in California. The architect is Brother C. C. Lewis, of Modesto, who also designed a similar chapel at San Jose.

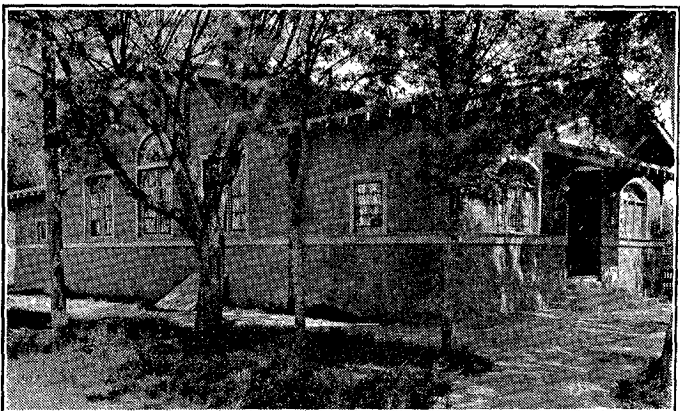
Both of these buildings have the conveniences for Sabbath school, prayer meetings,

ELDER F. E. BROWN recently baptized five persons at Visalia, Cal.

AN addition is being made to the dispensary in Kalyan, Bombay Presidency, India. The dispensary work in this place is prospering, the small staff of workers having all they can do to keep up with the demands of this growing enterprise.

IN the Central-Southern Luzon Conference, P. I., five tent companies are at work in as many different places. Recent correspondence from the Philippines indicates that the brethren conducting these meetings are

having a splendid hearing, and are hopeful of a good harvest of souls. Despite the hot weather now prevailing in those parts, Elder Finster is endeavoring to keep close to the evangelists by going from company to company and strengthening their evangelistic campaign in every way possible. Last year the baptisms in the Philippine Union Conference totaled 301.



CHURCH BUILDING, MODESTO, CAL.

and baptismal services described in detail in the above-mentioned article.

Expert builders have, in the past, criticized many Seventh-day Adventist churches as having the appearance of barns. The Modesto and San Jose churches compel the admiration of all who see them, and yet they are not costly. G. W. REASER.



GLEANINGS FROM THE FIELD

EIGHT candidates recently received baptism at Syracuse, N. Y.

A NEW Sabbath school, with a membership of twenty-one, has been organized at Mora, Minn.

ON a recent Sabbath twelve members were added to the church at Fort Worth, Tex., by baptism.

SAN FERNANDO ACADEMY has at last been freed from debt. A special jubilee service was held Sabbath, May 4.

"MANY souls are stepping out on the side of truth as a result of the tent missions that are being conducted in Victoria [Australia]," writes Brother P. G. Foster, secretary of the Victorian Conference, with headquarters at Melbourne.

A NEW church has been organized by Elders J. W. Norwood and F. D. Wagner at Burley, Idaho, with twenty-nine charter members. These same workers have also organized a new church at Twin Falls. Five new Sabbath schools are reported from southern Idaho—at Sunny Slope, Eden, Meridian, Barton, and Cambridge. The first mentioned had thirty-one charter members, the last fifty-seven. The new church building at Greencreek, Idaho, was recently dedicated to the service of God.

IN Travancore, a narrow strip of territory on the western coast of the extreme southern part of India, where two of our brethren and their wives have been doing faithful work in teaching the people, a splendid interest has sprung up. Recently Elders G. G. Lowry and E. D. Thomas visited this district and found four places within a radius of ten miles where the people themselves had built houses of worship and were assembled ready when they came. A general all-day meeting was appointed, when nearly two hundred came together. Of these, sixty applied for baptism, twelve of whom were baptized at this time, and the others were advised to wait for a future time. There are two day schools being conducted for the young people and children of those who are interested and studying the truth, with a total attendance of about one hundred. Travancore is thought to be a very promising field, and it is believed that a strong work will be built up there. The interest was first awakened by literature that had been sold all through the country by our colporteurs.



WHO BIDES HIS TIME

Who bides his time—he tastes the sweet Of honey in the saltiest tear; And though he fares with slowest feet, Joy runs to meet him, drawing near; The birds are heralds of his cause, And, like a never-ending rhyme, The roadsides bloom in his applause, Who bides his time.

—James Whitcomb Riley.



It is a poor heart that never rejoices.—*Dickens.*

Seventh-day Adventist Literature in Various Languages 1917

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	Periodicals	Pages Annually	Value	No. Books	Pages	Value	No. of Pamphlets	Pages	Value	No. Tracts	Pages	Value	Total Publications	Total Pages	Total Value
Amoyese			\$			\$			\$	3	48	\$.10	3	48	\$.10
Arabic				1	96	.40	1	48	.25	8	136	.17	10	280	.82
Armenian										8	136	.17	8	136	.17
Armeno-Turkish							3	256	.32	6	224	.28	9	480	.60
Achinese										2	16	.04	2	16	.04
Battak										3	24	.03	3	24	.03
Bengali	1	72	.12	2	322	.20	1	38	.02	8	120	.05	12	552	.39
Bicol										1	12	.05	1	12	.05
Bohemian	1	112	.40	3	482	.75	2	248	.50	10	168	.21	16	1,010	1.86
Bulgarian				2	368	.80				6	80	.10	8	448	.90
Burmese	1	96	.12	1	250	.32	1	80	.08	6	112	.08	9	538	.60
Cantonese										3	36	.06	3	36	.06
Cebuan	1	96	.10	1	186	.50							2	282	.60
Chinyanja							1	64	.25	1	12	.04	2	76	.29
Chitonga				3	318	.73	1	80	.25				4	398	.98
Croatian				1	114	.25	1	96	.15	7	72	.09	9	282	.49
Danish-Norwegian	7	1,880	4.70	28	7,300	40.60	26	2,040	3.65	82	1,332	1.42	143	12,552	50.37
Dutch	3	448	1.21	14	4,196	18.60	15	1,270	1.52	52	945	1.18	84	6,859	22.51
English	52	16,202	36.36	235	56,942	245.50	153	11,250	21.54	580	6,750	6.58	1,020	91,144	309.98
Estonian	1	192	.50	4	610	1.50	1	91	.15	15	232	.29	21	1,125	2.44
Fijian	1	96	.48	3	425	1.60	1	64	.06	4	32	.04	9	617	2.18
Finnish	2	288	.75	5	2,184	7.50	2	306	.33	15	312	.43	24	3,090	9.01
Flemish										3	24	.04	3	24	.04
French	4	544	1.80	24	7,904	25.55	16	1,160	1.60	47	776	1.11	91	10,384	30.06
German	10	2,176	6.35	52	17,122	63.35	26	2,100	2.88	127	1,930	2.70	215	23,328	75.28
Greek				1	114	.35				9	160	.20	10	274	.55
Greco-Turkish										2	32	.04	2	32	.04
Gujerati	1	64	.12				1	52	.02	7	210	.04	9	326	.18
Hawaiian							1	36	.10				1	36	.10
Hebrew										5	128	.10	5	128	.10
Hindi	1	96	.12							10	160	.04	11	256	.16
Hungarian	3	400	1.15	4	450	2.45	2	236	.35	24	360	.45	33	1,446	4.40
Ibanag										1	6	.03	1	6	.03
Icelandic				4	430	3.50	2	96	.20	5	40	.05	11	566	3.75
Ilocano				2	324	1.25							2	324	1.25
Italian	2	304	.80	4	770	4.50	14	154	.48	36	536	.70	56	1,764	6.48
Japanese	2	480	1.30	3	656	.85	4	96	.16	40	320	.20	49	1,552	2.51
Javanese										3	30	.04	3	30	.04
Java-Malay							3	104	.10				3	104	.10
Kafir (Xosa)				1	144	.75	1	32	.25	2	36	.05	4	212	1.05
Karen (Sgau)										1	4	.01	1	4	.01
Kijita				1	60	.40							1	60	.40
Kipare				4	225	1.50							4	225	1.50
Kiswaheli				1	150	.90							1	150	.90
Kizanaki				1	150	.90							1	150	.90
Korean	2	528	.80	14	3,146	2.10	1	26	.02	10	260	.05	27	3,960	2.97
Laplandish										2	80	.10	2	80	.10
Lettonian	2	256	.70	2	345	1.00	4	226	.34	16	360	.48	24	1,187	2.52
Lithuanian				2	288	.80	1	92	.15	19	248	.31	22	628	1.26
Luo (Kavirondo)				3	160	.90				3	12	.03	6	172	.93
Malay	1	80	.25							2	24	.04	3	104	.29
Malayalam	1	96	.10				1	24	.04	2	24	.02	4	144	.16
Mandarin	2	480	1.00	17	3,500	5.05	7	332	.33	21	250	.25	47	4,562	6.63
Manyanja							3	72	.15	2	16	.04	5	88	.19
Maori				1	144	.50				1	8	.01	2	152	.51
Marathi	1	64	.12	2	377	.48	1	52	.02	12	359	.10	16	852	.72
Niue										3	24	.03	3	24	.03
Pampangan				1	128	.50							1	128	.50
Panayan				1	252	.87							1	252	.87
Pangasinan										2	16	.02	2	16	.02
Panjabi	1	96	.12	3	384	.75				4	32	.04	8	512	.91
Polish (Latin type)	2	192	.55	3	456	1.55				18	304	.38	23	952	2.48
Polish (Gothic type)										3	32	.04	3	32	.04
Portuguese	2	144	.75	12	2,218	11.40	6	349	1.25	24	273	.52	44	2,984	13.92
Rarotongan	1	96	.48							8	88	.12	9	184	.60
Rumanian	2	340	1.30	3	470	1.05	2	192	.50	8	170	.26	15	1,172	3.11
Russian	2	192	1.50	5	1,332	11.50	1	112	.10	19	336	.39	27	1,972	13.49
Ruthenian				1	128	.25				3	24	.03	4	152	.28
Samoan	1	96	.48	1	174	.48				8	44	.12	10	314	1.08
Santali										2	16	.02	2	16	.02
Sechuana				1	144	.75							1	144	.75
Serbian	2	128	.60	2	310	.75	1	128	.40	9	236	.27	14	802	2.02
Sesuto				1	144	.75				3	75	.10	4	219	.85
Shanghai							1	12	.03				1	12	.03
Sintebele				1	196	.36	1	32	.20				2	228	.56
Slovenian										2	16	.02	2	16	.02
Slovakian										7	72	.09	7	72	.09

			\$		\$		\$		\$		\$		\$			
Soenda																
Spanish	6	992	4.50	18	5,672	30.90	7	393	.75	85	704	.92	116	7,761	37.07	
Swedish	4	1,232	4.20	36	10,335	44.45	29	2,525	2.96	93	1,708	1.96	162	15,800	53.57	
Syriac							1	48	.10	3	24	.03	4	72	.13	
Tagalog	2	504	.65	7	1,278	6.50				6	72	.05	15	1,854	7.20	
Tahitian	1	96	.48	1	208	.48				9	18	.05	11	322	1.01	
Tamil	1	96	.10	2	474	.44	6	292	.17	6	80	.03	15	942	.74	
Telegu	1	96	.10	1	242	.32	2	86	.06	6	88	.06	10	512	.54	
Tigrinya										1	8	.02	1	8	.02	
Tongan	1	96	.48	1	96	.50	1	48	.08	12	96	.12	15	336	1.18	
Turkish										9	256	.32	9	256	.32	
Urdu (Persian)				1	230	.50				14	282	.35	15	512	.85	
Urdu (Roman)	1	144	.12	4	614	1.10				16	354	.08	21	1,112	1.30	
Welsh				2	317	1.20				5	40	.10	7	357	1.30	
Wendic				1	160	.60				2	16	.02	3	176	.62	
Wenli	1	336	.75	4	700	1.45	8	569	.38	20	197	.14	33	1,802	2.72	
Yiddish	1	112	.40							4	144	.18	5	256	.58	
Zulu				3	380	2.75	1	32	.25				4	412	3.00	
Languages																
Totals, 1917.....	94	134	30,038	\$76.91	562	137,294	\$558.48	364	25,639	\$43.49	1,648	23,069	\$25.62	2,708	216,040	\$704.50
Totals, 1908.....	57	118	28,855	\$59.13	333	103,261	\$377.03	287	21,086	\$35.87	1,096	15,174	\$15.97	1,834	168,376	\$488.00
Totals, 1900.....	39	99			215	69,167		174	15,212		697	8,042		1,185	92,421	

DENOMINATIONAL LITERATURE

There is presented herewith a table giving information regarding literature issued by the denomination for the year 1917. This table indicates that denominational literature is now issued in 94 languages and dialects, and that one complete set has a total valuation of \$704.50.

The preparation and circulation of literature bearing on this message formed an early feature of the work conducted by the pioneers in this cause.

A brief statement respecting the earliest publications in this message may be of interest in this connection:

April 6, 1846, there was issued at Portland, Me., on a foolscap sheet, 250 copies of an article entitled, "To the Remnant Scattered Abroad," written by Mrs. E. G. White. (This matter appears on page 14 of the work entitled, "A Word to the 'Little Flock,'" noted below.)

May 8, 1846, "The Opening Heavens," by Joseph Bates, a tract of 40 pages; New Bedford, Mass.

August, 1846, "The Seventh-day Sabbath a Perpetual Sign," by Joseph Bates, 48 pages; New Bedford, Mass.

April, 1847, "Second Advent Way Marks and High Heaps," by Joseph Bates, 80 pages; New Bedford, Mass.

May 30, 1847, "A Word to the 'Little Flock,'" by James White, 24 pages; Brunswick, Me.

Jan. 31, 1849, "To Those Who Are Receiving the Seal of the Living God," by Mrs. E. G. White (foolscap sheet), Topsham, Me.

In 1849, "An Exposition of Scripture Prophecy," by Hiram Edson, 41 pages; Canandaigua, N. Y.

The first periodical, the *Present Truth*, was begun in July, 1849. The first volume consisted of eleven numbers, each of eight pages, six numbers of which were 4 5/8 x 8 inches in size, the remaining five numbers were 5 1/4 x 8 1/4. This paper was issued without price. Four numbers were issued at Middletown, Conn.; six at Oswego, N. Y.; and one at Paris, Me. No. 5, December, 1849, announced a 24-page tract on the Sabbath, ready for free distribution. No. 7, March, 1850, announced a small collection of "Hymns for God's Peculiar People," of 48 pages, at twelve and one-half cents a copy.

Most of the earliest publications were issued without price, and distributed freely to those who would read them, the expense being borne by freewill offerings from believers.

On July 16, 1853, at a conference of leaders in the work, held at Rochester, N. Y.,

the publishing center at that time, a committee on publications — Joseph Bates, J. B. Frisbie, and G. W. Holt — recommended that a price be placed on the literature; and thereafter the revision of matter formerly issued and all new publications had a stated price.

A summary of all the literature issued from the beginning of the movement to Dec. 4, 1855, the date of the first issue of the *REVIEW AND HERALD* from Battle Creek, Mich., the new publishing center, shows that there had been issued 65 tracts and pamphlets, containing 3,445 pages, the combined values of one copy of each amounting to \$3.83. There were then published two periodicals, containing annually 512 pages, with a subscription price of \$2.25 per year. So that the total publications would be listed as follows:

Number of publications, 67; pages, 3,957; value, \$6.08. All this literature was published in the English language only.

At a conference of the leaders of the work in 1856, James White, J. H. Waggoner, and Uriah Smith were named as a committee for the preparation of a tract on the subject of the Sabbath, to be printed in the German language, and in 1857 this committee was instructed to publish this tract.

In 1861, the *Review and Herald* Pub. Assn., issued three pamphlets in the Danish-Norwegian language and two pamphlets in the French language.

Gradually the number of publications was increased, additional publications were begun, new fields were opened up, and publications were translated into the languages spoken in the various missions entered, so that in 1900 the denomination was issuing publications in 39 languages; in 1908, in 57 languages. A copy of each book and pamphlet printed, and an annual subscription to each periodical, would cost in the latter year, \$488.

From the accompanying table it will be seen that the number of periodicals issued at the close of 1917 was 134, containing annually 30,038 pages, the combined subscription price of which was \$76.91. There had been printed 562 bound books, having 137,294 pages, a full set of which — one copy of each — was valued at \$558.48. A set of the 364 pamphlets issued would cost \$43.49, and a set of the 1,648 tracts would cost \$25.62.

The total number of volumes of books, periodicals, and tracts issued at the close of 1917 was 2,708, containing 216,040 pages, a set of which, including one copy of each, was listed at \$704.50.

With respect to the number of volumes and the value of literature in each of the more important languages, the eleven named below may be classified in order as follows:

	No. vol.	Value
English	1020	\$309.98
German	215	75.28
Swedish	162	53.57
Danish-Norwegian	143	50.37
Spanish	116	37.07
French	91	30.06
Dutch	84	22.51
Portuguese	44	13.92
Russian	27	13.49
Finnish	24	9.01
Tagalog	15	7.20

The amounts named above represent the combined value of one copy of each book, pamphlet, and tract, and a year's subscription to each periodical issued in the language stated.

The prices of books have been based on cloth bindings, not on the more expensive bindings.

The sale of denominational literature now exceeds two million dollars a year at retail prices. The increase in sales has become very marked in recent years. During the first forty years after this work was organized, the total sales amounted to \$6,650,778; during the past fifteen years, the sales have approximated \$21,527,222, a total of \$28,178,000.

There are 40 publishing houses and branches engaged in the production and circulation of denominational literature, having assets amounting to \$2,167,177.94; 740 persons are engaged in the production of this literature, and 1,993 in the circulation of the same, a total of 2,733 persons engaged in this phase of denominational work.

The foregoing figures indicate a wonderful change with respect to work along these lines, and the end is not yet. In some cases it will be observed that the number of publications issued in certain languages is small, in fact, only a very small beginning has been made in certain languages. The production of literature in these languages is of very recent date, but will be continued, so that ere long the message will have a line of literature of a more commendable size in these tongues. And this must needs be the case, for a message that is destined to reach every kindred and tongue, must necessarily use the printed page in pioneering the way in new fields.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. H. E. ROGERS.

Publishing Department

COLPORTEURS' SUMMARY FOR MARCH AND APRIL, 1918

N. Z. TOWN - Secretary
W. W. EASTMAN - Assistant Secretary

THE SUMMARY

OWING to the absence of the secretaries from the office at the time of the General Conference, and also to the very full reports of the Conference which needed all the space available in the REVIEW, we publish this month the March and April reports together. In order that the comparison may readily be made between these two months and the corresponding months of 1917, the totals for March and April, 1917, have been added together in this report. The same has been done for the periodicals.

We are glad to be able to present a report which shows a gain in book sales of more than \$37,000 for the two months in 1918 over the same period last year. The value of periodicals sold also shows a gain of \$18,000.

At the time of the General Conference the Publishing Department set its goal for literature sales for 1918 at three million dollars. The outlook is excellent for reaching this goal. The manager of the Southern Publishing Association reports that during the first four months of this year their sales showed a gain of 177 per cent over those of the same period last year.

The gain in books and tracts sold by the Review and Herald during the first five months of this year over that for the same period in 1917 amounts to \$100,000.

The new draft law which has been enacted is taking some of our young men from the work, but men who are beyond the draft age, and also some of our sisters, are stepping in to fill their places. Our leaders in the field are facing the present situation courageously and are hopeful of reaching the high goal which they have set. Will not all the readers of the REVIEW especially remember in prayer our colporteurs at this time?
N. Z. TOWN.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1917, 320,416 copies, value \$9,368.55; January, 1918, 105,978 copies, value \$6,313.15.

February, 1917, 320,992 copies, value \$9,188.03; February, 1918, 168,396 copies, value \$3,504.90.

March and April, 1917, 293,147, copies, value \$8,399.46; March and April, 1918, 285,762 copies, value \$7,022.74.

"GRATEFUL, I take His slightest gift: no fears

Nor any doubts are mine.

Dark skies must clear,

And when the clouds are past,

One golden day redeems a weary year;

Patient, I listen, sure that sweet at last

Will sound his voice of cheer."

"A THOUSAND times more good than I deserve

God gives me every day.

And in each one of these rebellious tears, Kept bravely back, he makes a rainbow shine."

	Agents	Hours	BOOKS			PERIODICALS		
			Value 1918	Value 1917	No. copies	Value 1918	Value 1917	
ATLANTIC								
E. New York	24	1481	\$1445.00	\$3065.90	6390	\$ 958.50	\$180.10	
Greater New York	13	602	1373.64	2384.30	8650	1297.50	934.90	
Maine	2	104	373.90	1340.07	2455	368.25	303.40	
Massachusetts	23	1253	2436.72	1966.22	9806	1470.90	995.20	
N. New England	5	771	933.80	16.00	1224	183.60	244.00	
S. New England	27	1740	2383.30	1571.50	4526	678.90	437.90	
W. New York	40	2145	2980.67	1646.61	10263	1539.45	441.20	
Totals	103	8096	11927.03	11990.60	43314	6497.10	3536.70	
CENTRAL								
Colorado	10	948	782.80	620.40	2784	417.60	388.30	
Kansas	18	2338	2801.45	2627.60	2335	350.25	311.10	
Missouri	9	940	1875.05	2582.42	3503	525.45	413.70	
Nebraska	12	1259	2105.30	614.30	1671	250.65	170.40	
Wyoming	4	495	679.70	392.25	364	54.60	30.90	
Totals	53	5980	8244.30	6836.97	10657	1598.55	1314.40	
COLUMBIA								
Chesapeake	15	541	1448.85	497.00	2826	423.90	652.70	
Dist. of Columbia	19	770	1659.65	1429.40	988	148.20	605.00	
E. Pennsylvania	29	3146	6960.44	4073.86	9537	1430.55	818.90	
New Jersey	7	563	940.80	27.71	2986	447.90	739.00	
Ohio	32	2655	4383.19	4351.53	7368	1105.20	929.00	
Virginia	30	2147	5633.90	1329.70	1699	254.85	202.20	
W. Pennsylvania	32	3035	5390.68	4978.80	2105	315.75	751.80	
W. Virginia	31	2414	4729.91	2939.55	4100	615.00	155.50	
Totals	195	15271	31147.42	19627.55	31609	4741.35	4854.10	
EASTERN CANADIAN								
Maritime	6	154	601.00	.....	1081	162.15	10.00
Ontario	12	1011	1007.30	802.10	3422	513.30	277.80	
Quebec	.....	.....	.....	.....	150	22.50	14.00
Newfoundland	.....	.....	.....	.....	51	7.65	.....
Totals	18	1165	1608.30	802.10	4704	705.60	301.80	
LAKE								
E. Michigan	23	2405	3388.05	1472.30	1103	165.45	209.50	
Indiana	43	4262	4850.65	4030.44	1494	224.10	217.60	
N. Illinois	12	1298	1751.56	1407.84	8250	1237.50	674.90	
N. Michigan	13	1151	1333.55	1420.25	1196	179.40	35.80	
N. Wisconsin	10	749	1432.75	389.25	1701	255.15	179.90	
S. Illinois	20	2308	4200.60	5372.89	1849	277.35	229.00	
S. Wisconsin	18	1674	2056.55	1932.60	6424	963.60	508.50	
W. Michigan	38	2303	2565.70	656.28	1607	241.05	60.30	
Totals	177	16150	21579.41	16681.85	23624	3543.60	2115.50	
NORTHERN								
Iowa	5	614	1222.97	791.95	9778	1466.70	614.50	
Minnesota	12	1278	1865.45	1730.77	9950	1492.50	646.60	
North Dakota	7	745	1503.35	347.00	1623	243.45	193.30	
South Dakota	5	764	1198.00	.....	4460	669.00	98.60
Totals	29	3401	5789.77	2869.72	25811	3871.65	1553.00	
NORTH PACIFIC								
Montana	7	147	405.80	.....	1085	162.75	193.10
S. Idaho	9	613	1033.60	363.90	1010	151.50	19.20	
S. Oregon	4	382	289.65	.....	411	61.65	103.10
Upper Columbia	9	559	718.60	1827.95	1263	189.45	35.50	
W. Oregon	15	1210	1470.30	416.30	2827	424.05	217.00	
W. Washington	20	2217	2784.95	952.25	3827	574.05	402.00	
Totals	64	5128	6702.90	3560.40	10423	1563.45	969.90	
PACIFIC								
Arizona	4	231	927.30	3614.90	784	117.60	75.00	
California	7	149	852.70	674.20	6247	937.05	595.70	
Central California	14	775	960.85	873.12	1168	175.20	181.50	
Inter-Mountain	10	812	1723.10	1263.30	258	38.70	104.80	
N. California-Nevada	7	538	457.30	606.17	1599	239.85	77.70	
N. W. California	5	368	1038.50	134.25	.....	.....	.....
S. California	4	202	181.70	585.75	4067	610.05	367.00	
S. E. California	3	152	239.75	522.85	1661	249.15	104.70	
Totals	54	3227	6381.20	8274.54	15784	2367.60	1506.40	
SOUTHEASTERN								
Cumberland	13	1705	4107.05	1103.60	1777	266.55	241.00	
Florida	21	2344	3813.26	3621.75	3672	550.80	619.90	
Georgia	25	3620	9284.62	2576.30	5961	894.15	191.40	
North Carolina	31	3941	9905.05	4191.60	1374	206.10	381.10	
South Carolina	15	2374	5576.30	1436.15	2007	301.05	397.50	
Totals	105	13984	32686.28	12929.40	14791	2218.65	1830.90	

SOUTHERN

Alabama	21	2321	\$ 7840.15	\$ 3499.25	3424	\$ 513.60	\$ 144.30
Kentucky	37	3796	7652.35	3836.45	2812	421.80	226.70
Louisiana	20	2315	6279.05	4544.20	1180	177.00	181.50
Mississippi	31	2822	9841.59	8762.32	471	70.65	53.80
Tennessee River	16	1603	1894.10	1842.20	1339	200.85	150.70
Totals	125	12857	33507.24	22484.42	9226	1383.90	757.00

SOUTHWESTERN

Arkansas	31	2720	6454.85	8186.80	1054	158.10	199.20
North Texas	52	3716	7944.20	3258.70	1414	212.10	218.50
Oklahoma	22	1470	3884.75	6766.00	5092	763.80	231.40
South Texas	16	1593	4184.95	3539.70	5880	882.00	239.00
Texico	2	70	307.05	1321.70	1289	193.35	226.10
Totals	123	9569	24775.80	23072.90	14729	2209.35	1114.20

WESTERN CANADIAN

Alberta	.....	.....	.....	110.50	714	107.10	247.70
British Columbia	.....	.....	.....	.....	657	98.55	39.20
Manitoba	.....	.....	.....	453.20	1126	168.90	127.20
Saskatchewan	.....	.....	.....	128.00	2269	340.35	172.10
Totals	.....	.....	.....	691.70	4766	714.90	586.20

Foreign and Miscellaneous

Foreign and Miscellaneous	12179	1826.85	662.40
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Mailing lists

Mailing lists	108701	16305.15	9084.40
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FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	82	3696	8326.10	15195.70	58834	1631.53	691.16
British	27	2079	1869.47	2671.40	195350	1458.18	4456.40
Scandinavian	120	8346	10250.34	14463.22	12819	994.25	835.25
Latin	.....	.....	.....	2557.21	.....	.....	383.03
South African	13	719	2231.08	5796.68	683	41.04	39.64
India	.....	.....	.....	1077.84	.....	.....	409.60
Korean	43	3466	99.82	143.54	.....	511.22	205.07
Japan	.....	.....	158.20	22.63	4209	446.48	80.97
North China	20	1593	618.83	.....	587	208.13	.....
Philippine	48	2438	2501.63	1912.38	6000	300.00	446.30
Hawaiian	1	115	330.25	568.00	.....	.....	15.00
Guatemala	.....	.....	.....	549.00	.....	.....	.....
Porto Rican	17	959	2447.85	1619.11	.....	.....	.....
Cuban	31	1854	5024.20	3418.10	.....	.....	.....
Jamaica	34	3224	2247.28	.....	.....	.....	.....
N. Honduras	.....	.....	.....	51.55	.....	.....	25.10
S. Honduras	.....	.....	.....	891.50	.....	.....	5.00
Salvador	7	546	534.25	226.50	.....	.....	.....
W. Caribbean	14	1083	3201.50	1575.90	.....	.....	.....
Brazilian	78	7445	3549.66	3399.46	7122	540.41	.....
Inca Union	5	273	4353.05	.....	.....	858.70	.....
Austral	74	5071	8970.18	17632.72	178	32.80	806.94
Foreign totals	614	42907	\$56713.69	\$73772.44	285762	\$7022.74	\$8399.46
N. A. totals	1046	94828	184349.65	129822.15	330318	49547.70	30186.90
Grand totals	1660	137735	\$241063.34	203594.59	616080	\$56570.44	\$38586.36

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

January †	1916	1917	1918	July	1916	1917	1918
February	177107	104517	137723	August	151297	202270	.....
March	222470	129591	134197	September	111833	164438	.....
April	154019	107703	330318	October	101997	122138	.....
May	98217	201556		November	97439	136271	.....
June	117917	140580	December	98488	63219	.....	.....
Totals	154701	141169	.....	.....	1673894	1751163	.....

COMPARATIVE BOOK SUMMARY

January	1913	1914	1915	1916	1917	1918
February	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00	\$68276.77
March	62813.12	67149.45	47943.61	74298.80	82346.89	74560.50
April	66640.42	75962.31	72414.23	92431.51	100551.86	241063.34
May	73520.45	85685.35	78974.96	94066.35	103042.73	
June	101640.01	87024.10	107987.69	106602.30	136453.74	.....
July	137373.06	153480.96	151199.10	174415.86	237914.24	.....
August	140576.24	199116.62	170546.02	192033.15	265004.54	.....
September	111660.64	105391.65	119773.18	143185.26	200310.57	.....
October	73732.14	74359.96	78364.70	96001.38	172855.15	.....
November	84015.90	60357.25	76102.53	85128.41	113540.61	.....
December	73949.60	57388.95	69660.16	86248.56	107545.23	.....
Totals	59749.92	57496.17	69145.88	71060.56	87121.50	.....
Totals	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	\$1672732.06	.....

† Multiply number of magazines in any month by fifteen cents to get value.

Food Conservation

IS WHEAT INDISPENSABLE?

IN view of the fact that hotels, restaurants, colleges, and universities, and entire States are pledging themselves to abstain entirely from wheat products until the next crop comes in, the query may arise, Is this not a menace to health? Does not wheat contain some essential principle of nutrition not found in the other grains? Has not the experience of mankind for thousands of years been such that, where circumstances permit, wheat is chosen in preference to all other cereals for the manufacture of breads, pastries, pastes, and the like?

So long have we believed in this superiority of wheat, that it may come as a matter of surprise to most of us that, except in the fact that it makes a nicer loaf, with a finer texture, wheat is not chemically or physiologically superior to the other grains.

A committee of experts was recently assembled by the Food Administration to consider the special physiological problems involved in the general problem of wheat conservation. This committee was composed of the following men:

Dr. R. H. Chittenden, professor of physiological chemistry and dean of Sheffield Scientific School at Yale; Dr. Graham Lusk, professor of physiology at Cornell University; Dr. E. V. McCollum, professor of biochemistry at Johns Hopkins University; Dr. L. B. Mendel, professor of physiological chemistry at Yale; C. L. Alsberg, chief of the Bureau of Chemistry of the United States Department of Agriculture; Dr. C. F. Langworthy, chief of the home economics division of the State Extension Service, United States Department of Agriculture; Prof. Vernon Kellogg, of Stanford University; Dr. Alonzo E. Taylor, professor of physiological chemistry at the University of Pennsylvania; Dr. Raymond Pearl, of the School of Hygiene of Johns Hopkins University; and Dr. Ray Lyman Wilbur, formerly dean of the Stanford University Medical School, and now president of the university. No group of higher physiological authorities could be assembled in this country.

The question most seriously asked of this committee by the Food Administration was: To what extent can the wheat to which we are now accustomed in our diet be reduced without injury to the health of the individuals of the nation?

The answer was direct and unequivocal: "It is the scientific opinion of the committee that in a mixed diet wheat may be entirely replaced, without harm, by other available cereals; namely, rice, barley, oats, and corn. However, we should not recommend this except as an emergency measure."

The report then explains that the particular reason for not recommending this, apart from the fact that wheat is perhaps the most convenient cereal for use because of its special qualities connected with the making of bread in loaves that will stand up and remain sweet and palatable for several days, is that going without wheat would be a psychological, though not a physiological, deprivation. We are accustomed as a nation, just as most of the nations of Europe are, to the use of wheat bread, and a sudden break in our custom would have for some people a psychological significance more or less disturbing.

However, if these people could well understand the emergency leading to the change, and then could recognize that they were

aiding their country in the great emergency by making the change, this psychological disturbance would be much reduced.

Exactly this condition of a great national emergency, for the meeting of which the loyal and patriotic efforts of all the people are needed, is the condition today. It is only because of this great national emergency that the Food Administration makes use of this deliberate judgment of the physiological experts called in for advice.

Even under these circumstances, it is recognized that because of economic and commercial reasons, not all the people of the country can go without bread based on wheat, but it is certain that a great many people in this country can easily do this, and it is the belief of the Food Administration that most of the people in this country who can dispense entirely with wheat from now until the next harvest, will be glad to do it for the sake of maintaining the wheat-bread supply for the armies and civilians of the Allies in Europe as well as for our own soldiers.

G. H. HEALD, M. D.

Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA BRICKSON	Assistant Secretaries
ELLA IDEN	
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	Field Secretary

GENERAL CONFERENCE MISSIONARY VOLUNTEER RESOLUTIONS

WE have many evidences of the interest of our people in the progress of the Missionary Volunteer work, and we are sure that all will be interested in the actions taken at General Conference in behalf of this work. The first four resolutions are those passed by the General Conference in session. These were published in the *General Conference Bulletin*, and numbered 20-23. The rest are actions taken by the Missionary Volunteer Department along lines that did not require General Conference action.

Soon there will appear in the *Review* and *Instructor* series of articles giving some of the talks and discussions at our departmental meetings. We desire to share with all our people, as far as possible, the help and inspiration for our Missionary Volunteer work which the Conference brought to us.

RESOLUTIONS PASSED BY THE GENERAL CONFERENCE, MAY 9

WHEREAS, The Young People's Missionary Volunteer Department is an effective agency in the salvation and training of our children and youth wherever it has been well organized under good leadership; and,

WHEREAS, It is of the highest importance that all the young people of the church, and especially those who have recently come to the faith, as well as those reared in Christian homes, should be brought under the stimulating influence of this department; therefore,

1. *Resolved*, That the Missionary Volunteer Department and our conferences and mission fields throughout the world cooperate in an effort to quickly secure leaders for this work, and to organize the children and youth for service.

2. *Resolved*, That as soon as possible, suitable Missionary Volunteer literature be prepared in the various languages.

3. *Resolved*, That our conference and church officers co-operate with our Missionary Volunteer leaders everywhere to quickly secure a complete census of all children and young people connected with our churches or homes; that the information secured be kept up to date, and made the basis of a vigorous effort to uplift every boy and girl among us, and to get all our young people into our Christian schools.

4. *Resolved*, That a uniform plan for the Standard of Attainment be adopted for the whole world.

RESOLUTIONS PASSED IN DEPARTMENTAL MEETINGS

Handling Supplies

1. *We recommend*, That the department include in its next published price list, complete instructions for ordering Missionary Volunteer supplies.

Offerings to Missions

2. *We recommend*, That the present policy of the general department be continued with respect to—

a. Offerings to missions, not including Sabbath school offerings.

b. The setting of goals.

c. Assigning definite fields to definite groups of Missionary Volunteers.

Correspondence Regarding Missionary Enterprises

3. *We recommend*, That correspondence with workers to obtain definite information be carried on by the General and union departments of Missionary Volunteers, rather than by conference or local society leaders.

4. *We recommend*, That the Missionary Volunteer departments of the various mission fields furnish information concerning the various enterprises supported by the young people, and that this information be furnished at least twice each year.

Special Issues of Union Papers

WHEREAS, The special union papers and the Goal Dollar Day has proved to be a great blessing to our churches and to our Missionary Volunteers throughout North America in 1917:

5. *We recommend*, That special issues of all our union papers containing missionary information and plans for the Goal Dollar Day, be made a permanent plan.

Missionary Volunteer Work in Our Schools

6. *We recommend*, a. That each training school so organize its Missionary Volunteer work that the Missionary Volunteer society may be a model society for the training of conference and local Missionary Volunteer leaders; and,

b. That wherever possible bands be organized to assist in the training of Missionary Volunteer leaders.

Army and Navy Edition of "Steps to Christ"

WHEREAS, There is great need for suitable evangelical literature for the thousands of soldiers in camp and field;

7. *We recommend*, That the Missionary Volunteer Department be authorized, (a) to publish an edition of twenty-five thousand copies of "Steps to Christ," to be ready for distribution by the first of June; and, (b) to apportion the amount of money to be raised for this purpose to the ten union conferences in the United States according to their constituency.

Other Literature for Men in Service

8. *We recommend*, That the Missionary Volunteer Department publish, in the Preparedness Series, a leaflet containing the President's proclamation of March 20, 1918, concerning noncombatancy, and such other

leaflets from time to time as may be of help to our young men in the service.

Soul-Winners' Reading Course

Recognizing that our most earnest efforts must be exerted to bring about a great campaign of prayer and definite personal soul-winning;

9. *We recommend*, That a special list of books be selected for a Soul-Winners' Reading Course, which all our Missionary Volunteers will be earnestly encouraged to read; and we suggest as a beginning the following: "Soul Winning," Thompson; "The Passion for Men," Hallenbeck; "Individual Work for Individuals," Trumbull; "Real Prayer," Myers; and "Won by One."

Help for Testimony Reading Course

For the purpose of helping the young people to obtain more practical and permanent help from the study of the Testimonies, which is now a definite plan of the department;

10. *We recommend*, That a notebook be provided to aid in systematic study.

Camp-Meeting Work

To obtain the best results in camp-meeting work,

11. *We recommend*, (a) That the meetings be closed within the hour; (b) That as a rule these meetings be conducted only by persons experienced in young people's work; (c) That the morning service be conducted by not more than three persons, each of whom shall attend all meetings; (d) That no one be asked to conduct the morning service who is not known to be able and willing to limit himself to a brief study and then turn the meeting over to the young people (twenty minutes is suggested as a maximum, and twelve or fifteen as better); and, (e) That aside from the representatives of schools and our General Conference workers, the afternoon meetings be conducted by the young people's leaders, and take the form of studies and round-table discussions on practical Christian living, missionary endeavor, life plans, etc.

12. *We recommend*, That the Missionary Volunteer Department give careful consideration to the strengthening of the Standard of Attainment work by granting, in addition to the present certificates, one requiring a broader knowledge of the subjects involved, together with certain practical experience in soul-saving.

13. *We recommend*, That the Missionary Volunteer Department develop plans whereby the missionary work done by this denomination may be brought more forcibly to the attention of our young people, with a view of getting them to give themselves definitely for service.

14. *We recommend*, That the Missionary Volunteer colors be standardized.

Junior Work

15. *We recommend*, That we abide by the St. Helena recommendation; i. e., that the membership of the Junior Missionary Volunteer Society be based upon the total membership of the church school, or those of the church who voluntarily join and regularly attend the Junior Missionary Volunteer meetings, working toward the ideal of having all gathered into prayer bands and come to the place where they are ready intelligently and conscientiously to sign the Junior Missionary Volunteer pledge.

16. *We recommend*, That the church school teacher or other Junior Missionary Volunteer workers report each quarter how many children have signed the Junior Missionary Volunteer pledge.

17. *We recommend*, That we have suitable articles prepared on topics pertaining to

Missionary Volunteer work for the primary children, to be printed in the *Little Friend*. Also that similar articles be prepared for the *Youth's Instructor* for the older Juniors.

18. We recommend, That we reaffirm the action taken at College View, that boys and girls attending both the church school and the church Missionary Volunteer Society count their membership in but one society. We further urge that boys and girls in the first eight grades be encouraged to confine their membership to the school Junior Missionary Volunteer Society.

M. E. KERN.

Medical Missionary Department

W. A. RUBLE, M. D. Secretary
H. W. MILLER, M. D. Assistant Secretaries
L. A. HANSEN

VEGETARIANISM IN THE ENGLISH ARMY

THERE probably never was a time in the history of the world when the health of the soldiers received more attention or was looked after in a more efficient and successful way than in the present war. This is notably true of everything pertaining to public sanitation and personal hygiene. The problem is undoubtedly a difficult one, and far more complicated than we might think. The medical administration as a whole has been marvelously efficient, and contagious and infectious diseases have taken but a very trivial toll from the army. The progress in military sanitation and hygiene has been simply wonderful as compared with the conditions during the Boer War of less than two decades ago. In that war typhoid or enteric fever wrought terrible havoc among the soldiers, and was responsible for many more deaths than the fighting.

The medical and hygienic care of hundreds and thousands, yea, millions, of soldiers in an army which grew up like magic in the course of a few months, has produced results that the nation may well be proud of. So far as sickness and disease are concerned, the soldiers are by far the healthiest persons in the kingdom, and that in spite of enforced crowding under untoward conditions, as well as constant exposure to the elements, especially to wet and cold. A great and successful effort has been made to feed the soldiers well, and although the diet is necessarily monotonous in the trenches, still all must admit that the soldiers have been well nourished. Almost every one would agree that they have had altogether too much meat, and that a more generous allowance of cereals, vegetables, and fruit would have produced still better results. Nevertheless, on the whole, good success has been achieved.

It is pleasing to note that even in such a conservative organization as the army, efforts have been made where possible, as for example in the working battalions at home, to supply a vegetarian diet to those who desired it. I have been successful in getting full particulars of a nonflesh diet supplied to thirty-two vegetarians attached to a works battalion in Scotland, a diet which the reader will agree is not only ample and nourishing, but also attractive and tasty. I may add that these thirty-two vegetarians thrived well upon the food, as one would naturally expect. The men were engaged in outdoor strenuous labor; namely, the felling of trees and cutting them up.

The following particulars were given me

by a friend who was a member of this battalion, and he told me that the men enjoyed the food and had not the slightest difficulty in doing their work on it and maintaining good health. I will give in full the menus of the three daily meals for a week:

Camp Menus

Sunday

BREAKFAST, 8:30 A. M.—One pint of oatmeal porridge; two slices of war bread and butter and one slice of brown (Graham) bread with jam and butter; two tablespoonfuls of raisins; and tea for those who wanted it.

Let me add here that a slice of war bread was six inches by four inches and three quarters of an inch in thickness—about five ounces. The slice of brown bread was a trifle smaller.

DINNER, 1:45 P. M.—Two tablespoonfuls of macaroni cheese and a like amount of stewed butter beans; four or five potatoes a little larger than a fowl's egg; and one pint of tapioca pudding with a teacupful of milk (about one-fourth pint).

SUPPER, 5:45 P. M.—Two slices of war bread and butter and one slice of brown bread with jam and butter; one slice of fruit cake; tea.

The fruit cake was four inches by one inch by a quarter of an inch in thickness, and consisted entirely of dried fruits and nuts pressed together.

Monday

BREAKFAST, 7 A. M.—One pint of oatmeal porridge; two slices of war bread and butter; nine dates (good); coffee for those who wanted it.

LUNCHEON, 12:30 P. M.—Two slices of war bread and butter and one slice of brown bread with jam and butter; two tablespoonfuls of raisins; cocoa.

DINNER, 6 P. M.—One pint of vegetable soup, made of carrots, turnips, and barley; four or five potatoes; an onion (the size of an orange); three tablespoonfuls of carrots; bread and butter pudding, with plenty of currants in it, and a little milk.

Tuesday

BREAKFAST, 7 A. M.—One pint of oatmeal porridge; two slices of brown bread and butter; a small slice of cheese three by two by one quarter inches; coffee.

LUNCHEON, 12:30 P. M.—Two slices of war bread and butter and one slice of brown bread with jam and butter; one piece of fruit cake three by one and a half by one inches; cocoa.

DINNER, 6 P. M.—One pint of vegetable soup; five potatoes; two tablespoonfuls of carrot and turnip, and one of butter beans; one pint of rice, with about a tablespoon of milk.

Wednesday

BREAKFAST, 7 A. M.—One pint of oatmeal porridge; two slices of brown bread and butter; and about half a teacupful of raisins.

LUNCHEON, 12:30 P. M.—Two slices of war bread thickly spread with toasted cheese; one slice of brown bread with butter and marmalade; cocoa.

DINNER, 6 P. M.—One pint of vegetable soup; five potatoes; two tablespoonfuls of cabbage and one of turnip; one pint of tapioca, and a little milk.

Thursday

BREAKFAST, 7 A. M.—One pint of oatmeal porridge; three slices of brown bread and cashew nut butter; one slice of fruit cake, two and a half by one by one inches; tea.

LUNCHEON, 12:30 P. M.—Two slices of war bread and butter and one slice of brown bread with jam and butter; cocoa.

DINNER, 6 P. M.—Five potatoes; two tablespoonfuls of carrot, two of turnip, and one of butter beans; one pint of sago, and a little milk.

Friday

BREAKFAST, 7 A. M.—One pint of oatmeal porridge; three slices of brown bread and butter; two tablespoonfuls of raisins; tea.

LUNCHEON, 12:30 P. M.—Two slices of war bread and butter and one slice of brown bread; nine dates; cocoa.

DINNER, 6 P. M.—One pint of vegetable soup; five potatoes; two tablespoonfuls of carrot and two of turnip; one pint of tapioca, and a little milk.

Saturday

BREAKFAST.—Three slices of brown bread and butter; half a teacupful of raisins; tea.

DINNER, 1 P. M.—Five potatoes; two tablespoonfuls of carrot, two of turnip, and one of butter beans; one pint of semolina, with a little milk.

SUPPER, 6 P. M.—Two slices of war bread and butter and one slice of brown bread with marmalade; four ounces of cheese; tea.

It will be of interest to the reader to know that the young man who told me of this menu was permitted to keep the Sabbath from Friday sunset to Saturday sunset, but this concession was not granted to him until he had been court-martialed once or twice and spent several months in prison for conscience' sake. But his experience on the whole was more satisfactory than that of some others of the members of our church, who have been very sadly persecuted on account of their loyalty in obeying God rather than man. Nevertheless, with the exception of our young men who were drafted off to France in a noncombatant corps, our men have on the whole not fared badly at the hands of the military authorities, but have received for the most part as much consideration as one could expect. We must agree that the seventh-day Sabbath is an awkward question for the military authorities to deal with, for it is very difficult in a great organization to make exceptions of any kind in the treatment of the men.

A. B. OLSEN, M. D.



KILL FLIES AND SAVE LIVES

KILL at once every fly you can find, and burn his body.

The killing of just one fly now means there will be millions and trillions less next summer.

The conditions produced by the long and severe winter have made difficult the removal and proper disposal of refuse and filth accumulations that will facilitate the breeding of disease-germ-carrying flies.

Clean up your own premises; see and insist that your neighbors do likewise.

Especially clean "out-of-the-way places," and every nook and cranny.

Flies will not go where there is nothing to eat, and their principal diet is too filthy to mention.

The Fly Is the Tie That Binds the Unhealthy to the Healthy!

The fly has no equal as a germ "carrier;" as many as five hundred million germs have been found in and on the body of a single fly. It is definitely known that the fly is the carrier of the germs of typhoid fever; it is widely believed that it is also the carrier of other diseases, including possibly infantile paralysis.

The very presence of a fly is a signal and notification that a housekeeper is uncleanly and inefficient. Do not wait until the insects begin to pester; anticipate the annoyance.

April, May, and June are the best months to conduct an anti-fly campaign.

The farming and suburban districts provide ideal breeding places, and the newborn flies do not remain at their birthplace, but migrate, using railroads and other means of transportation, to towns and cities.

Your friends and members of the family now in the service should be reminded of the danger of the house fly in camps, and co-operate with their superiors for the elimination of this deadly pest.

Kill flies and save lives!

RECIPES FOR KILLING FLIES

The United States Government makes the following suggestion for the destruction of house flies:

Formaldehyde and sodium salicylate are the two best fly poisons. Both are superior to arsenic. They have their advantages for household use. They are not a poison to children, they are convenient to handle; their dilutions are simple, and they attract the flies.

Preparation of Solutions

A formaldehyde solution of approximately the correct strength may be made by adding three teaspoonfuls of the concentrated formaldehyde solution, commercially known as formalin, to a pint of water. Similarly, the proper concentration of sodium salicylate may be obtained by dissolving three teaspoonfuls of the pure chemical (a powder) in a pint of water.

Containers for Solutions

A container convenient for automatically keeping the solution always available for flies to drink, is an ordinary, thin-walled drinking glass filled, or partially filled, with the solution. A saucer, or small plate, in which is placed a piece of white blotting paper cut the size of the dish, is put bottom up over the glass. The whole is then quickly inverted, a match placed under the edge of the glass, and the container is ready for use. As the solution dries out of the saucer the liquid seal at the edge of the glass is broken, and more liquid flows into the lower receptacle. Thus the paper is always kept moist.

Other Simple Preventatives

Any odor pleasing to man is offensive to flies, and vice versa, and will drive them away.

Take five cents' worth of oil of lavender, mix it with the same quantity of water, put it in a common glass atomizer, and spray it around the rooms where flies are. In the dining-room spray it lavishly even on the table linen. The odor is very disagreeable to flies but refreshing to most people.

Geranium, mignonette, heliotrope, and white clover are offensive to flies. They especially dislike the odor of honeysuckle and hop blossoms.

According to a French scientist, flies have an intense hatred for the color blue. Rooms decorated in blue will help to keep out the flies.

Mix together one tablespoonful of cream, one of ground black pepper, and one of brown sugar. This mixture is poisonous to flies. Put in a saucer, darken the room except one window, and in that set the saucer.

To clear the house of flies, burn pyrethrum powder. This stupefies the flies, but they must be swept up and burned.

Recipes for Stables, Barns, and Out of Doors

Borax is especially valuable around farms and out of doors. One pound of borax to twelve bushels of manure will be found desirable as a poison without injuring its manurial qualities or farm stock. Scatter the

borax over the manure and sprinkle with water.

Lye, chloride of lime, or copperas (sulphate of iron) dissolved in water, crude carbolic acid, or any kind of disinfectant may be used in vaults.—*The Merchants' Association of New York.*

Appointments and Notices

CAMP-MEETINGS FOR 1918

Atlantic Union Conference

Massachusetts, South Lancaster -- June 20-30
 Eastern New York, Pulaski -- June 27 to July 7
 Maine ----- Aug. 15-25
 Western New York ----- Aug. 15-25
 Northern New England --- Aug. 22 to Sept. 1

Central Union Conference

Colorado, Denver ----- June 20-30
 Wyoming, Crawford, Nebr. -- June 27 to July 7
 Kansas, Winfield ----- Aug. 15-25
 Nebraska ----- Aug. 23-31
 Missouri ----- Aug. 29 to Sept. 8

Columbia Union Conference

West Virginia, Sistersville ----- June 6-16
 Eastern Pennsylvania, Emmanuel Grove, near Allentown ----- June 13-23
 West Pennsylvania, Homestead ----- June 20-30
 New Jersey, Trenton ----- June 27 to July 7
 Ohio ----- Aug. 15-25
 Chesapeake ----- Sept. 6-16
 District of Columbia ----- Sept. 13-21

Eastern Canadian Union Conference

Maritime, Oxford, Nova Scotia --- June 13-23
 Ontario, Toronto ----- June 20-30
 Quebec, South Stukeley ----- July 4-14
 Newfoundland ----- Sept. 27 to Oct. 6

Lake Union Conference

East Michigan, Holly ----- June 6-16
 West Michigan, Allegan ----- June 13-23
 Northern Illinois, Berwyn ----- June 13-23
 South Wisconsin, Fond du Lac --- June 20-30
 North Wisconsin, Spooner ----- June 20-30
 Indiana ----- Aug. 15-25
 Southern Illinois ----- Aug. 22 to Sept. 1
 North Michigan ----- Aug. 29 to Sept. 9

Northern Union Conference

Minnesota, Anoka ----- June 6-16
 North Dakota, Harvey ----- June 13-23

North Pacific Union Conference

Upper Columbia, Clarkston, Wash. -- June 6-16
 Western Washington, Tacoma ----- June 13-23
 Montana, Billings ----- June 27 to July 7
 Southern Idaho, Baker, Oreg. - June 27 to July 7
 Southern Idaho, Pocatello ----- Sept. 5-15

Pacific Union Conference

Nevada, Reno ----- June 11-16
 Northern California, Stockton ----- June 20-30
 Northwestern California, St. Helena --- July 4-14
 Inter-Mountain, Salt Lake City, Utah ----- July 18-28
 California ----- July 25 to Aug. 4
 Southern California, Los Angeles --- Aug. 1-11
 Southeastern California, Santa Ana --- Aug. 15-25
 Arizona, Phoenix ----- Oct. 31 to Nov. 10

Southern Union Conference

Louisiana ----- July 25 to Aug. 4
 Louisiana (colored) ----- July 25 to Aug. 4
 Tennessee (colored) ----- Aug. 15-25
 Kentucky ----- Aug. 29 to Sept. 8
 Kentucky (colored) ----- Aug. 29 to Sept. 8
 Tennessee ----- Sept. 5-15
 Alabama ----- Sept. 12-22
 Mississippi ----- Sept. 19-29
 Mississippi (colored) ----- Sept. 19-29

Southeastern Union Conference

Georgia ----- Aug. 8-18
 Cumberland ----- Aug. 22 to Sept. 1
 North Carolina ----- Sept. 5-15
 South Carolina ----- Sept. 19-29

Southwestern Union Conference

South Texas, El Campo ----- July 11-21
 Arkansas ----- July 18-28
 Texico ----- Aug. 1-11
 North Texas ----- Aug. 8-18
 Oklahoma ----- Aug. 22 to Sept. 1

Western Canadian Union Conference

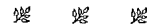
British Columbia, Penticton ----- June 6-16
 Manitoba, Winnipeg ----- June 20-30
 Saskatchewan, Moose Jaw ----- July 5-15
 Alberta ----- July 11-21



MISSIONARY NURSES' TRAINING COURSE, MADISON (WIS.) SANITARIUM

The next class of the Madison Sanitarium Nurses' Training Course will begin July 10, 1918. There is opportunity for about twenty young women and five young men to enter the course. Only consecrated, mature young people are desired. We ask all who are interested to make application early. Information and application blanks will be sent upon request.

Emma F. Dinesen, R. N., Supt. of Nurses.



NORTHERN CALIFORNIA CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS

The seventh session (first biennial) of the Northern California Conference Association of the Seventh-day Adventists will be held in connection with the Northern California Conference camp-meeting, June 20-30, 1918, inclusive, on the camp-ground at Oak Park, Stockton, Cal., for the purpose of electing a board of trustees, and transacting such other business as may properly come before the meeting. All delegates of the Northern California Conference are delegates to this session. The first meeting is called to convene at 10 a. m., Monday, June 24, 1918.

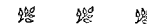
Clarence Santee, President.
 Verah Mac Pherson, Secretary.



THE NORTHERN CALIFORNIA CONFERENCE

The Northern California Conference of the Seventh-day Adventists will hold its eighth session (first biennial) June 20-30, 1918, inclusive, on the camp-ground at Oak Park, Stockton, Cal., for the purpose of electing officers and transacting such other business as may properly come before the meeting. Each local church is entitled to one delegate in the session of this conference without regard to numbers, and to one additional delegate for every twenty members or major fraction thereof. The conference executive committee, ordained ministers, and conference departmental secretaries are conference delegates. The first meeting is called to convene at 10 a. m., Thursday, June 20, 1918.

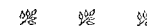
Clarence Santee, President.
 Verah Mac Pherson, Secretary.



SASKATCHEWAN CONFERENCE OF SEVENTH-DAY ADVENTISTS

The sixth session of the Saskatchewan Conference of Seventh-day Adventists will convene on the camp-ground at Moose Jaw, Saskatchewan, July 5-15, for the election of officers and the transaction of such other business as may come before the conference. The first session will be held Friday, July 5, at 10 a. m. Each church is entitled to one delegate without regard to numbers, who shall be the elder if there is one, and one additional delegate for every seven of its members.

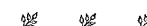
J. G. Walker, President.
 U. Wissner, Secretary-Treasurer.



SASKATCHEWAN CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the Saskatchewan Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference at Moose Jaw, Saskatchewan, July 5-15, 1918. The first meeting will be held Monday, July 8, at 10 a. m. Officers will be elected for the year, and such other business transacted as should properly come before the association.

J. G. Walker, President.
 U. Wissner, Secretary-Treasurer.



EDUCATIONAL ADVANTAGES

Next fall should see in our schools the greatest gathering of students in the history of our work. Many look upon an education as an expense. Education is not an expense, but an investment, with cumulative interest. It takes a little push, a little time, a few dollars to acquire it, but an education is the greatest earthly asset one can have.

Education produces ability, develops character, creates influence, establishes prestige, commands respect. And an education in one of our schools offers in addition to these qualifications, selective courses, preferred associations, and recreates the inner life, thus developing the superman and the superwoman—the highest standard of attainment.

Securing a Christian education should be the determination of every person who feels the need of greater personal efficiency. It may be acquired by selling only \$341 worth of books or \$320 worth of magazines for a \$220 school-expense year. The experience gained in earning a scholarship will bring untold blessings. The magazine work particularly commends itself, as it is a cash sale proposition and requires less in total sales. Moreover, the cities are greatly in need of the gospel message. Then, too, magazine workers are always near friends and church associations, where help and encouragement may be found. Those who are selling the *Watchman* this summer will also have an expense allowance. Your tract society can give you full information and will send you a booklet, entitled "General Sales Information."

C. E. Hooper.



PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Z. S. Arey, 707 West Wardville St., Cleburne, Tex. Continuous supply of *Little Friend* and *Instructor*.

William J. Beaman, 704 South Milwaukee St., Jackson, Mich. Signs, weekly and monthly, *Watchman*, *Life and Health*, and also Polish literature.

THE POWER OF THE MESSAGE

Nothing can ever lessen the power of the message, much less stop it. In whatever way it is proclaimed, it reveals its power through attracting the attention of, and bringing conviction to, many of those who hear it. *Present Truth* bears the simple, plain message, and is appearing at the doors of millions. The following letters tell of the interest it is creating:

"Please send me back numbers, from the first issue, and enroll me as a subscriber. I am expecting to go to France soon under the auspices of the Y. M. C. A. A copy of *Present Truth* providentially fell into my hands, and I have just read it with appreciation and satisfaction. I herewith inclose \$1, to be applied on my subscription.

"[Signed] J. S. _____, M. D."

"The *Present Truth* was dropped at my door Jan. 1, 1918, and from the first it suited me. I should like to have it for a year, beginning now, or from Jan. 1, 1918. Please find the amount of the subscription inclosed."

"I hope you will pardon this inquiry, but some time ago a kind friend entered my subscription for *Present Truth*, and I haven't received a number for so long I have begun to get anxious, for I cannot afford to do without it. Am anxious not to miss one number, as I am keeping every one of them for reference. Number 24, Volume I, was the last number I received, and I would rather do without all my other papers.

"Anxiously waiting for the next number, and with best wishes for *Present Truth*, I am
"Sincerely yours."



PASSED THEM ON

Present Truth is a great traveler; seemingly it never stops. In many instances we have reports of these papers' having been passed on to many individuals after they have been read by the parties first receiving them. The following, taken from a letter, illustrates the custom among the people of passing this paper on:

"Dear Sirs: I received copies of your little magazine, called *Present Truth*. They have been excellent, and right to the point with light on the prophecies. After passing the papers on to others, and they having still passed them on to

others, and they, having read and enjoyed the paper so much, they are now asking me for more copies. Please send me a price list of *Present Truth*, especially of the numbers giving light on the prophecies."



ADDRESSES WANTED

Any one knowing the whereabouts of W. F. Surbers would confer a favor by communicating with J. E. Hobbs, Sunnyside, Wash.

William Hampton, Palisade, Minn., desires to learn the present address of Fred Losker, whose father died in the Soldiers' Home at Grand Rapids, Mich.

OBITUARIES

Klopfenstein.—George Klopfenstein, aged seventy-one years, was accidentally killed April 23, 1918, at his home near Bowling Green, Ohio. He is survived by his wife and five children, one of whom, Mrs. Mabel Sterling, is a missionary in the Cook Islands. A. R. Bell.

Nordquist.—Died in Jamestown, N. Y., May 14, 1918, of heart failure, Sister Emma Carr Nordquist, at the age of fifty-nine years. The deceased was a sister of Elder H. W. Carr. Her death leaves him as the only surviving member of a once large family, consisting of the parents and nine children. Sister Nordquist's life was one of unselfish, loving service for suffering humanity as she pursued her calling as a nurse—a real medical missionary. Her unswerving loyalty to the third angel's message, and her liberal support of the same, exerted a powerful influence for good in behalf of the cause she so ardently loved and prized. The funeral services were held on Sunday, May 19, in the Seventh-day Adventist church of Jamestown, N. Y. They were well attended by the members of the church and by prominent citizens of Jamestown, to whom she had ministered in her profession as a nurse. K. C. Russell.

Soul Winning

BY G. B. THOMPSON

AN inspiring collection of helpful incidents and vivid experiences told in a fascinating manner, each containing some moral lesson or emphasizing a Bible truth. The tone of the book is spiritual, and the effect upon the reader uplifting. It is filled with practical lessons which are so well written as to demand and hold the attention of the reader.

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The Review and Herald Publishing Association, Washington, D. C.



WASHINGTON, D. C., JUNE 13, 1918

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ALL communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

BROTHER A. L. MEYRAT, a member of the Paris (France) church, after attending the General Conference in San Francisco, sailed from New York May 27, returning to Paris.

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DR. JOHN N. ANDREWS, writing of the work in the distant province of Szechwan, China, states that Brother and Sister C. L. Blandford have taken up work in Cheng-tu, the capital of Szechwan, a city of 500,000 inhabitants. An earnest plea is made by Dr. Andrews for workers to be sent to the field to take their work at Chung-king, so that he and Sister Andrews may move farther on toward the border to take up work for the Tibetans at Ta-t sien-lu.

❖ ❖

Two neat, modest calendars have come to the Mission Board office from South America. One is from the River Plate College, in Entre Rios, Argentina, of which Prof. H. U. Stevens is principal. The other is from the Brazilian Seminary in Sao Paulo, Brazil. Prof. T. W. Steen, of Holly, Mich., is under appointment to South America to act as principal of this school. Both of these schools are engaged in training the young men and women of South America to carry the gospel of present truth among their own people.

❖ ❖

ON June 6, Elder W. W. Fletcher, Mr. and Mrs. Lindsay Semmens, Mr. and Mrs. J. C. Klose, and Mrs. Edith Bruce sailed from Seattle. Brother Fletcher is superintendent of the India Union Mission, and is returning to his field after attending the General Conference and spending a few busy weeks since, visiting institutions and attending meetings on the Pacific Coast, meanwhile looking out suitable candidates for mission work in India. Brother and Sister Semmens go from the Pacific Union College to take up mission work in Bengal, India. Brother Klose will act as field missionary secretary in Korea. Mrs. Bruce is returning to India to take up Bible work. During her furlough she has been preceptress at the Washington Missionary College.

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AN APPRECIATION

MRS. ANNA HAYSMER, of Fenwick, Mich., writes: "For more than fifty years the dear REVIEW has been a welcome visitor to my home. I do not see how any one can keep in touch with the progress of our work without its weekly visits. I am more than eighty years of age, but I still feast upon the good things it contains."

A VISIT TO THE FIELD

THE editorial workers, who sit from the week's beginning to its end within the four walls of an office, appreciate the opportunity of getting out and meeting our brethren and sisters in the field. It is like the cool breeze from the ocean in the summer time; it revivifies our spirit, and adds new zest to our work.

It was my privilege to spend a few days recently at the Virginia camp-meeting, which was held at Richmond, May 24 to June 2. Arriving at the camp-ground at ten o'clock in the evening, I had the opportunity of seeing how fully Virginian hospitality meets the unexpected demands which may be made upon it. The attendance at the meeting had far exceeded expectation, and accommodations were severely taxed. Three, besides myself, needed a place to stay. Elder Gordon conveyed us to a non-Adventist home, where the good lady of the house took us all four in, though it meant giving the son's bedroom to three of us.

We shall not soon forget the anxiety shown for our comfort—the ice water specially prepared for us whenever we came back to the rooms, the pleasant visits on the porch, and the music rendered for our benefit one evening when a severe thunderstorm kept us from venturing out. The cordial invitation, made as we were leaving, to come and see them again if we ever returned to Richmond, must not go unmentioned.

The Virginia camp-meeting was marked as a season of unusual spiritual blessing. The attendance was fully double what it had been the previous year. The donations for missions far exceeded anything ever seen in Virginia before. If numbers and financial circumstances are taken into consideration, the liberality of our believers at this meeting was as great as that shown at the never-to-be-forgotten last Sabbath of General Conference. With a total white membership of scarcely more than four hundred fifty, of whom about two thirds are estimated to have been at the camp-meeting, a collection for missions of almost three thousand five hundred dollars in cash and pledges seems truly Pentecostal. Also, after the meeting a brother came to the president of the conference, Elder W. C. Moffett, and promised an additional thousand dollars, conditioned on the sale of some property. The Virginia workers hope that this, with other donations that may come in, will raise Virginia's total donation to a full five thousand. May God bless them with the realization of this hope.

One occasion scarcely less striking and perhaps of even greater importance to our advancing work in fields beyond, was the consecration to the Lord's service made on the part of the young people at the camp. It was a touching scene to see almost, if not quite, all the young men and women present, move forward and take their position on the platform as a manifestation of their determination to give their lives in whole-hearted service for the Master in such capacity as he might direct. What donation in money can equal the gift of a life in service to God and needy humanity! We feel confident that the young people of the Old Dominion State will bear an important part in the finishing of God's work in the earth.

With the change in the term of office from one to two years, Elder Moffett and the other conference officers, with scarcely any changes, were re-elected for a term of two years.

The deep movings of God's Spirit seen in revival services of a strong but unemotional type, conducted at the camp-meeting, give promise that the next twelve months will be marked by the greatest spiritual prosperity that the Virginia Conference has ever enjoyed. We look for Elder Moffett and his collaborators to reach the goal which they have set for themselves, of a thousand members (including Negro as well as white) this next year.

We return to our desk with renewed courage in the Lord that the battle will not be long, that victory will soon be ours, and that soon, if faithful, we may sing the song of victory over all evil as we stand on the sea of glass before the throne of God. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15: 3.

L. L. C.

❖ ❖

"GROWTH AND FRUIT"

"EVERY branch that beareth fruit, He purgeth it, that it may bring forth more fruit." John 15: 2.

More fruit, the most fruit obtainable, is the object sought by every orchardist. Close pruning eliminates the energy wasted in the plant in sustaining long and useless branches.

Fruit, the horticulturist has learned, is developed only on the new growth each year. So he closely prunes back his choicest plants, those he values most highly, to obtain more of the choice fruit.

God has implanted in the vine or tree the impulse of self-preservation, and so the plant, when cut or pruned, at once throws out its greatest energy to save its species, and in so doing bears more fruit.

In a similar manner God deals with man. Close trimming of self-growths are constantly called for, that old experiences may be cut off to make way for the new. The man who is always telling of experiences of bygone days is not now bearing much fruit. If he were, fruit would appear in the all-important present. What are we doing today?

G. B. STARR.

The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints"

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